

750/2

K PERSEPOLIS ILLUSTRATA:
OR, THE
Ancient and ROYAL PALACE
OF
PERSEPOLIS in PERSIA,
DESTROYED BY
ALEXANDER the GREAT,
About Two Thousand Years ago ;
WITH
Particular Remarks concerning that PALACE,
And an ACCOUNT of the
ANCIENT AUTHORS,
Who have wrote thereupon.
ILLUSTRATED and DESCRIBED,
In Twenty One COPPER-PLATES.



L O N D O N :

Printed for S. HARDING, on the Pavement in St. *Martin's Lane*.

MDCCXXXIX.

22



1

PARTICULAR REMARKS

Concerning PERSEPOLIS and the Ancient Authors who have writ upon that Subject.

The *Modern Writers* both *Persian* & *Arabian* pretend that one of their *Kings* or *Hervas* called *Giemschid*, or *Zjemschid*, was y^e founder of that *Metropolis* of *Persia* & that he called it *Estechar*, i.e. cut out of y^e rock. They add, that that *City* was of so vast an *Extent*, that it contained also the *City* of *Chiras* within its walls: That *Queen Homai*, *Bahamans* daughter founded y^e *Palace* of that *City* called *Gihil*, or *Chilminar*. And that the *Monuments* on the hill owe their *Origin* to *Prince Kitschtasb*, son to y^e 5.th *King* of y^e race of y^e *Cajanides*, called *Lohorasp*.

Nevertheless seeing that these *Relations* are mixed with many *fictions*, which have little probability, & that they no way agree with y^e *Old Grecian histories*, nor with the *sacred Authors*, we ought not to rely upon them. The case being so, I shall not scruple to say, (with all due respect to y^e *Opinion* of y^e *Learned*) that in y^e remains of y^e *Ruins* of *Chilminar*, its *Situation*, y^e *Edifice*, y^e *Figures* & their *Dresses*, the *Ornaments*, & whatever is to be seen there, agrees with the manner of y^e *Ancient Persians*, and with the *Description*, which is found of the *Ancient Palace* of *Persepolis*.

Diodorus of *Sicily*, who is reported to have lived in the time of *Julius Cesar*, & of *Augustus*, is the only one among the *Ancient Authors*, who hath left us a rough draught of y^e *Noble Palace* of *Persepolis* that was destroyed by *Alexander y^e Great*, extracted from y^e *Egyptian Grecian*, & other *Antiquitys*, which time hath destroyed. After that *Author* hath mentioned, that *Alexander* had exposed that *Capital City* of y^e *Kingdom* of *Persia*, which was y^e *real-thiest* in y^e *Universe*, to be plunder'd by his *Macedonian Soldiers* excepting out of it y^e *Royal Palace*; he describes that *Palace* as an extraordinary piece of work in these words. This lofty *Edifice*, saith he, or *Royal Palace* is surrounded with 3 *Walls*, the first whereof being very stately is 16 *Cubits* high, and is *Flanked* with *Towers* & a *Parapet*. The second which is like y^e first, in respect of y^e *Architecture*, is twice as high again. The 3.^d is square, cut out of the *Rock*, & is 60 *Cubits* high. The *Courtines* of them were strengthened with *Pallisades* of *Copper*, and *Gates* of y^e same 20 *Cubits* high. The first was intended to strike a terror, & y^e other to secure y^e *Palace*; On y^e *East side* thereof is to be seen

a

Particular Remarks

a Piece of Ground containing 4 half Acres, and beyond it y^e Royal hill, where are the Monuments of the Kings.

Moreover 'tis no wonder if y^e Ruins of that Ancient Edifice, which was reduc'd to Ashes by Alexander the Great 2000 Years ago, do not exactly agree with y^e Description, which Diodorus hath given of that Place; if one considers never so little the great alterations, that have happened in Persia since that time: That after y^e death of that Prince, it fell to y^e share of one of his Captains, who made it Hereditary to his family. That the Parthians conquer'd it afterwards; That the Persians recover'd it by y^e means of Artaxerxes, in the time of Alexander Severus, and Govern'd it a considerable time; And lastly how Mahomets Successors subdued it after that.

All these considerations being duly weigh'd, (I say) it is no wonder that Authors differ in their Sentiments; And much more because 'tis to be presumed, that the Fury of Army's, the Tempests, & Earthquakes have intirely destroyed a part of that lofty Edifice, or hath buryed it in the bowels of y^e Earth. On the Contrary there is occasion to wonder that there are still found at this day many things

according to the Description of Don Garcias de Silva de Figueroa in his Embassy to Persia. That are agreeable to that of Diodorus of Sicily, and those of several other Ancient Authors: And as my Plates agree with these Descriptions, methinks there is no doubt, that the Ruins of Chilminar, are those of y^e famous Palace of Persepolis, which was Destroyed by Alexander y^e Great.

Diodorus of Sicily saith in the place before mentioned, That there was a Piece of Ground containing 4 half Acres between that Palace and the hill, where the Kings Monuments are to be seen. I have observed the same thing as well as y^e Spanish Ambassador already mentioned, who saith the same thing in his Description of Chilminar except in the Distance, wherein he vary's a little from the Grecian Author. For tho' the Latin Translation of that which I made use of, allows only 400 foot compass to 4 Plethera, or half Acres of Land, it do's not follow that he meant the ordinary Feet of the Romans or the Greeks. Contrarywise, tho' a certain unknown Author quoted by Salmasius, saith that y^e Greek word *πλεθρον*, Signified among the Romans a Space of ground contain:

concerning Persepolis.

3

taining 100 square feet, he is sure nevertheless that y^e Royal foot. Called by the Greeks Plathaerius, was 16 Inches long, which is confirmed by y^e same Salmasius. The learned Lipsius thinks also that the $\pi\lambda\theta\epsilon\rho\upsilon\nu$ was within a small matter like Jugerum agri Romani, or half Acre of land of y^e Roman measure. An account thereof may be found in his Treatise of y^e Military Art of the Romans. Those things being well consider'd, it seem'd to me that my Common Paces agree well enough with the relations of those Ancient Authors; And that helps to prove that the Ruins of Chilminar are y^e same with those of the Old Palace of Persepolis. The famous Isaacus Vossius is of the same opinion in his Remarks on Pomponius Mela. Ptolomeus of Alexandria an Ancient Geographer places also Persepolis in 33 deg: 20 min: of Northern latitude. Strabo, Stephanus, Ammianus Marcellinus, & some others make mention also of Persepolis, without taking any notice of its Situation. Salmasius thinks that Ptolomeus, & Ammianus his transcriber have spoken of that City as of a Place which was still in being, tho' he is perswaded that there

remained not any sign of it in their time, & that Alexander had burnt down the City as well as y^e Palace. 'Tis likewise y^e opinion which Quintus Curtius seems to embrace. So whether it be upon y^e account that y^e Greeks & Romans have seldom travelled into Persia, after y^e death of Alexander, or that y^e writings of those amongst them who have discoursed of Persepolis, have been destroyed as several others have; It appears nevertheless from the first Book of the Maccabees, & Josephus's testimony, that the City of Persepolis, which y^e Ancient Persians called Elimais, was still in being, or at least some part of it in y^e time of the Illustrious Antiochus. Whether it was so said because Alexander had not destroy'd it all (as I suppose, or because it was partly Rebuilt since that time is uncertain. I do not see neither why as much credit is not given to those Books of y^e Holy Scripture, called y^e Apocrypha, & to Josephus his history as to the Heathen Writers, & so much y^e more because it is known that y^e Jews were dispersed into all parts, after y^e Babylonian Captivity; & that many of them went & settled themselves in Persia after the death

Particular Remarks

death of Alexander, where I am persuaded their Successors have remained to this day. Yet tho' all this should be questioned it appears plainly by y^e Arms, the Dresses, & the Ornaments of the Figures, & also by the Hieroglyphicks which are found at Chilminar, that it was an Ancient Palace of the Kings of Persia, and that it must be that of Persepolis. I shall again endeavour to prove it by the testimony of those Authors who have writt upon that subject.

The Dresses of the Figures that are upon the Staircase are partly shaped after y^e manner of the Persians and partly like the Medes. Those of the Ancient Persians were of Leather, with a Girdle of the same, according to Herodotus. But they alter'd their fashion after the Reign of Cyrus; And it is certain that the Dresses of the Figures of y^e Staircase, are the same as they were in Persia, when Xerxes invaded Greece. They used Caps made in the form of Tiars; their Gowns were cover'd with Mails of Iron, whic^h resembled y^e scales of Fishes, & their Breeches were tyed at the bottom about their legs. Their Shields were made of twisted Ropes, called Gerra, which

the Romans called afterwards, Spanish Bucklers; They carried besides some Arrows, which hung about them, Some short Pikes a great Quiver, & some Javelins made of Canes or Rushes, and a Dagger on their right hip; which Arms they wore in imitation of y^e Medes. The Cissiers, or Kischiers a Persian People wore in those days Miters instead of Tiars, according to Herodotus. The long Gowns they wore without platts, were the true Persian Dresses, Stolæ Persicæ are mentioned by Cælius Rhodiginus: But Cyrus brought in the platted Gowns for the Nobles of the Kingdom, after he had conquer'd Asia. It was at his first Offering after the takeing of Babylon that he distributed some Dresses made after the manner of the Medes to the Persians, who had never worn any such, till then, according to Xenophon. The Staircase where the Figures are represented, proves clearly that the Ruins of Chilminar are those of the Palace of Persepolis, because the Dress, & the Arms of those Figures, which differ altogether from those now in use among the Modern Persians, shew that, that Staircase stood in
the

concerning Perſepolis.

the Reign of the Kings of the firſt Race, and even in the time of Xerxes the Great Don Gar: cias de Silva de Figueroa the Spaniſh Embaſſador ſent to King Abas, ſpeaks of that Stair: caſe, as of a Piece that repreſented a Triumph, and yet it is no way like thoſe now in uſe among the Perſians. For Xenophon ſaith poſi: tively (after he has given the Deſcription of y^e Offering, which Cyrus Offered at Babilon) that all y^e Perſian Kings who have ſucceed: ed that Prince, have imitated his manner of Dreſſing when he appear'd pblickly, & no Beaſts were ſeen but upon Offering days.

'Tis well known alſo that the Perſians Offered Horſes to the Sun, and Oxen to the Moon, as well as y^e Ancient Ethiopians. The Horſes repreſented the Swiftneſs of Sun's Courſe, & the Oxen the Tillage over which the Moon preſided as it was ſuppoſed. See Xenophon, Heliodorus, & Ludovicus Februiarius.

Nevertheleſs ſeeing there are on that Stair: caſe ſome Figures of Camels, Aſſes, and He Goats, as well as of Horſes and of Oxen. I am perſwaded (with all due reſpect to the Learned) that whatſoever is ſeen on that Staircaſe, repreſents nothing elſe but the Anniverſary of A Kings Birth, and y^e Offerings made to him, which is a thing in uſe at this preſent time, on ſuch Occaſi: ons, wherein there is brought to y^e Kings Table, by way of Offering, Sheep, Deer, &c. ready Roaſted, See Athenaeus.

Thoſe kind of Proceſſions are lead by ſome Perſons that wear a Tiara, or a ſort of a Crown upon their heads, which Cuſtom was uſed in the time of Cyrus, under whoſe Reign the chief Lords at Court, called Equales, were Obliged to attend at the Offerings & at Feaſts, with a Crown on their heads: becauſe they believed that the Gods were delighted with ſeeing the

Magnificence of thoſe who made them Offerings, and accepted them the more kindly. See Xenophon.

The Veſſels which thoſe Figures carry along, were probably full of fragrant Herbs, and eſpecially of Myrrh, which things the Perſian Kings received cheer: fully, tho' from the hands of their Sub: jects, & Athenaeus relates it.

The Spaniſh Embaſſador ſo often men: tioned is perſwaded, that the Beaſt which the Lion attacks, (on the Staircaſe) is an Ox, or a Bull. But it ſeems to me rather to be a Horſe or an Aſs. More: over it is but an Hieroglyphick, Sig: nifying Virtue Triumphing over Strength, and moſt people know, that the Ancient Perſians and the Egyptians concealed their greateſt Myſtery's under Equivo: cal Figures, as Heliodorus obſerves it.

And ſeeing all thoſe Beaſts are repre: ſented with Horns, tho' naturally they have none, there muſt be therefore ſome Myſtery in it. That aſſertion is ſo much the better grounded, becauſe it is known that Horns were Formerly an Emblem of Strength and alſo of Majes: ty; and that they have repreſented the Sun & Moon with Horns, as well as Alexander the Great, whom the Eaſtern Na: tions called Dhulkarnam, or y^e Horned, becauſe he had Subdued two of y^e Suns Horns viz: Eaſt and Weſt.

As to the Scales, moſt People know that Juſtice was in great Veneration among the Ancient Perſians, as Xenophon ob: ſerves it: Therefore they carryed Scales before the King, and before the Gran: dees of the Kingdom, to repreſent Juſtice: That Cuſtom has likewise been in uſe among the Ancient Greeks, and

Particular Remarks

and afterwards among the Romans. The Figures which are found in y^e two first Portico's are pretty like a horse, before and behind, but their heads are almost like a Monkey's; Truly their Tail is not much like that of a Horse neither, but that might be imputed to the Ornaments that are joyned to it, & which were much in use among y^e Ancient Persians. They are called Sphinxes, because they are like Monkeys: And seeing the Ancients gave also the Name of Sphinx, to a certain Bird, the Greeks and probably the Persians have allowed them Wings. Some Naturalists pretend that they represent likewise the strength of the Volatile & Fixed Spirits. The Umbrella was formerly in use among y^e Persians, & Xenophon seem to place the time of its Invention in the Reign of Artaxerxes Brother to Cyrus the Younger, And not in that of Cyrus y^e Great, under whose Reign the Persians imitated the Dresses, the Ornaments & the Manners of the Medes, without minding y^e heat of the Sun, y^e violence of the Winds, or y^e variety of the Seasons. But there happened an alteration in y^e Reign of Artaxerxes, who addicted himself to Wine and Debauches with his whole Court, and all grew effeminate; so that they were no longer delighted with the Shade of trees, & y^e coolness of Grotto's & Caves, to secure themselves from y^e Sun's heat, Umbrellas were then found out, & Servants were employed in carrying of them.

The 2 Figures Armed with Lances represent y^e Tunicae Manicatae, or Long Platted Gowns of y^e Medes, which the Hastati; or Lanciers, both Medes and Persians wore in y^e Reign of Cyrus, & of many of his Successors. That on

their head is a kind of Cap, or Mitre mentioned by Herodotus, in his Description of y^e Dresses & the Arms of Xerxes Soldiers and y^e Grecian Army. You need only read Rhodiginus with this Author to be thorowly informed of this matter.

The 3 Figures partly broken, one whereof has a Platted Gown, a Tiara, & Her Chin wrap'd round in a linnen cloth, represents a Persian Priest. M^r Hyde mentions it in his History of the Religion of the Ancient Persians.

The Figure loaded with Offerings represents a Persian Soldier, who is one of those just mentioned. And I take that which is fighting with y^e Lion & is Dress'd after y^e manner of y^e Medes to be an Hieroglyphick, because y^e Egyptians, from whom y^e Persians have borrowed several of their Customs, represented Strength & Valour by a Lion. You may read Clemens Alexandrinus on that matter. It may perhaps too be a real Fight, y^e Medes & Persians having formerly delighted to Fight with Beasts as Xenophon observes in his Institution of Cyrus. Those versed in Antiquity's, may judge of it as they think fit.

The Figures on y^e half buried Pilaster are also Dress'd in the Medes manner, as has been Observed in discoursing of y^e Figure with y^e Umbrella. You see a Persian Priest Dress'd in the same manner by y^e Window, who leads for his Offering a He Goat with a Horn bended downwards, y^e Figure of it is pretty Odd, after y^e Custom of the Ancients, who set forth their Offerings under divers uncommon Figures, on occasion of a Mysterious Consecration. Heliodorus discourses fully upon that account, and Pignorius also in his Description of the Table of Isis. The Pilaster full of Figures represents

concerning Persepolis.

a Royal Audience where the King appears sitting on his Throne, with a Footstool, after y^e manner of the Ancient Persians. The Book of Esther mentions it, and Xenophon also. The first Figure which stands behind y^e King, is Dress'd in y^e Medes manner; the second in y^e Persian manner, & the third like the first. The bundle of Lances represents y^e strength & Concord, of y^e Kingdom; And the Figure Dress'd in the Persian manner which stands before that Prince, is a Petitioner; y^e other Figures Armed with Lances and Shields, are Guards, who are Dress'd like Medes: those Figures seem to be Ranged on both sides at a distance.

On y^e most adorned Pilaster, may be seen the Figure of another King, or of a Person of great distinction Dress'd also after y^e manner of the Medes, with a sort of a Crown upon Her head, which Ornament y^e Kings Favorites usually wore. See Xenophon.

The Figures below y^e work, seem to be intended for an Ornament and a Prep to it: They are Dress'd y^e Persian way, The Pilaster whereof the Pedestal is to be seen, shews something like it.

There is found upon y^e Monument cut out in y^e Rock near Persepolis, the Figure of a King before an Altar, on which the Sacred Fire is burning, which was in such veneration among y^e Persians, that they carryed it in the Army in time of Warr, upon a Silver Altar, as Quintus Curtius relates it. This Fire was committed to y^e care of Magi, and was never suffered to go out, but at y^e Kings Decease.

He who is supposed to be a King before y^e Altar is Clad in a long Gown after y^e manner of the Medes, with a Crown on his head, holding in his hand a Snake half twisted. I am perswaded that he is performing an Offering; which is the

more probable, because it is known that Cambyles & Cyrus were at the same time Kings & Magi, and as such, were obliged to Offer some Offerings. Therefore when Cyrus attended Cyaxares y^e King of the Medes his Uncle, in his Expedition against y^e Assyrians, Cambyles presented an Offering for his Son, and for his Army: And when Cyrus after y^e Conquest of the Kingdom of Babylon, returned into Persia, Cambyles called together y^e Nobles of the Kingdom, & made a Decree, whereby he enjoin'd Cyrus, to make an Offering himself in y^e behalf of his People, after his Accession to the Crown of Persia, he being dead; And that Ceremony was to be performed by a Prince of y^e blood in the King's absence. Xenophon makes mention of it, in his Institution of Cyrus.

As to y^e Serpent half twisted, tis known that the Ancients denoted by that Hieroglyphick a King of narrow Dominion, whereas, when they would represent a Powerfull Monarchy, they did it with a Serpent in the form of a Circle, holding its Tail between its Teeth, as it may be found in Horus Apollo. That induces me to think, that y^e Serpent (if it be one) that the King holds in his hand, Denotes y^e King of Persia: And tho' it should be a Bow, my conjecture stands nevertheless, the Bow being a Weapon particularly fancied by the Persians who carryed it with some Arrows about them, for a distinguishing mark from other Nations. The Figures upon y^e Staircase with y^e Quivers upon their Shoulders confirm it.

The small Figure that appears in the Air (which M^r Hyde supposes to be a King flying, or a Soul soaring up to Heaven) is Dress'd in Her head & body, like that of the King which is below.

Particular Remarks.

below her. Strabo saith, that the Persians did not burn y^e Offerings presented to y^e Sun, but parted them among themselves being perswaded, that y^e Gods were satisfied with the Souls of the Beasts Offered to them. For my part, methinks that Figure might very probably be intended for an Oracle, because it Sits on a Tripod, according to the Custom of the Delphians.

The Figures represented on each side of the Tomb, are Dress'd in the Medes way, and those that are between the Ornaments, with their hands lifted up, the Persian way.

The Heads of the Beasts with one Horn, are only Ornaments that represent the Power of Kings, as hath been already observed.

The Sun that appears above the Altar, sets forth the Ancient Divinity of the Persians. As Strabo, & Quintus Curtius observes it.

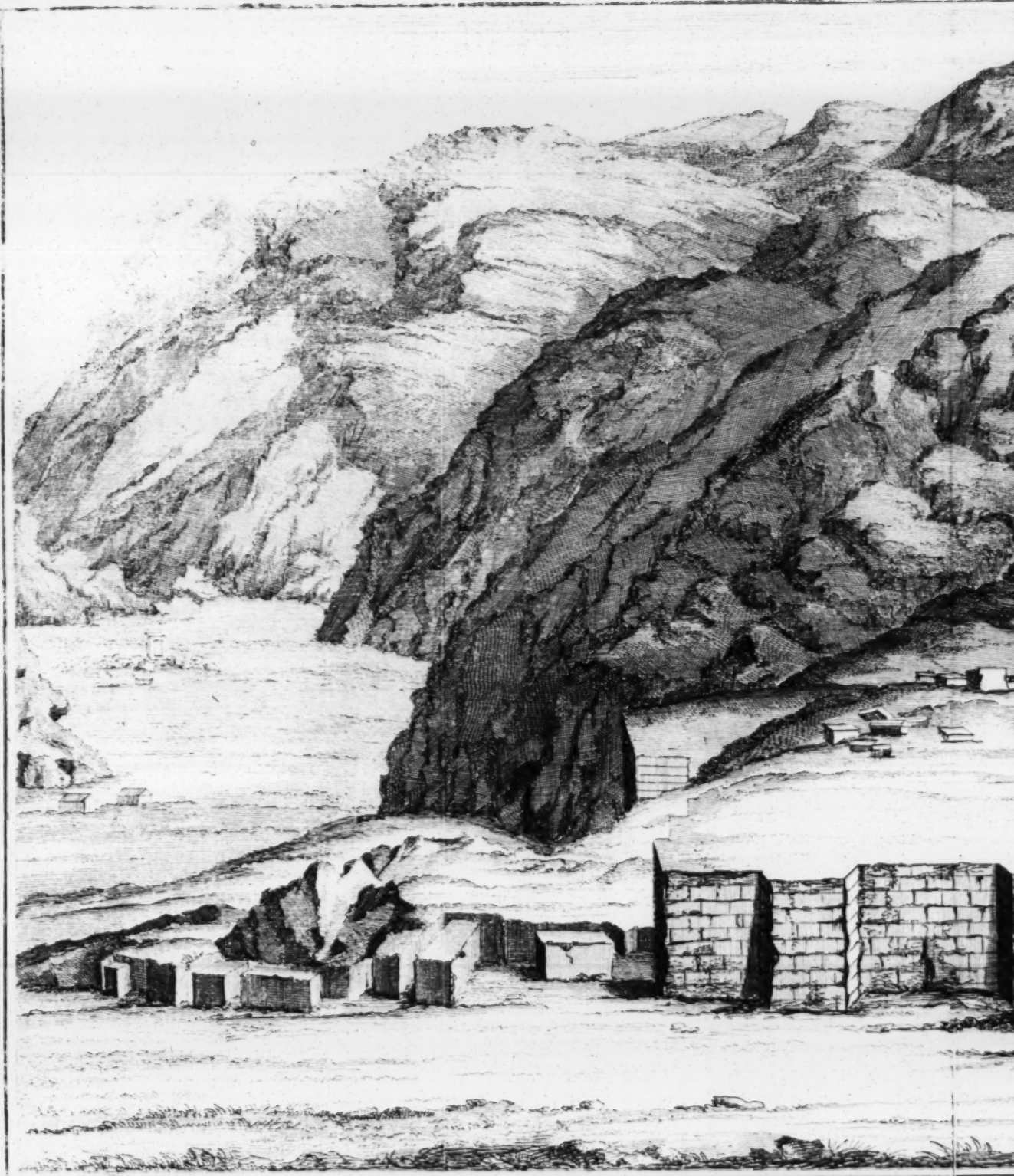
Lastly one of the main reasons that induces me to believe that Chilminar must have been the Ancient Palace of Persepolis, is because the Tombs which stand East in the Hill, were formerly called the Royall Monuments.

As to that of Naxi Rustan, I don't doubt in the least that it is Darius the Son of Hystaspes who order'd it to be built, the outside of that Tomb agreeing exactly with the Description given of it by Ctesias, in his Persian History, out of Herodotus, and with that of Diodorus of Sicily already mentioned.

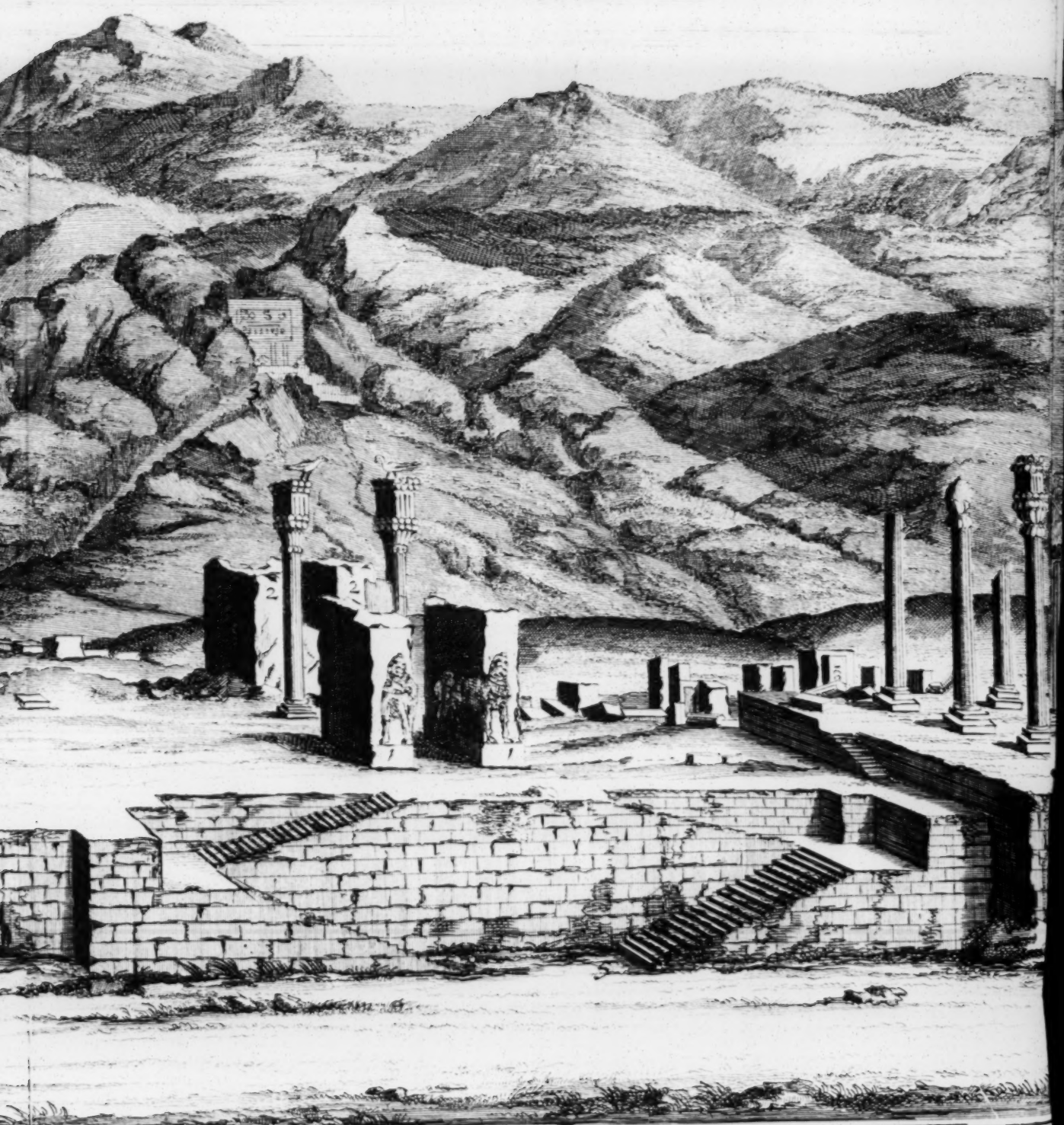
Observe the sense of these words of that Historian: DARIUS order'd A Monument to be raised for him:

self on A double hill, whither his friends who were desirous to see it, caused themselves to be drawn up by A Priest with the help of A Rope.

These things being consider'd, none can deny that there is a great likeness between Chilminar, and the Palace of the Ancient City of Persepolis: but it would be a difficult matter to fix the time wherein it was built; Because when Xenophon speaks of the journey which Cyrus undertook from Babilon into Persia to see the King his Father; he saith only, that having left his Forces in the way, he marched forward toward y^e City, but do's not name it. Moreover it is very probable that the City of Elymais, which was the Metropolis of the Kingdom, was called afterwards Persepolis. As to the Figures and Ornaments that are found at Chilminar, — they have been made since by several Kings.



A View of the Ruins of Persepolis as Taken from the Plain N° 1.1. the city



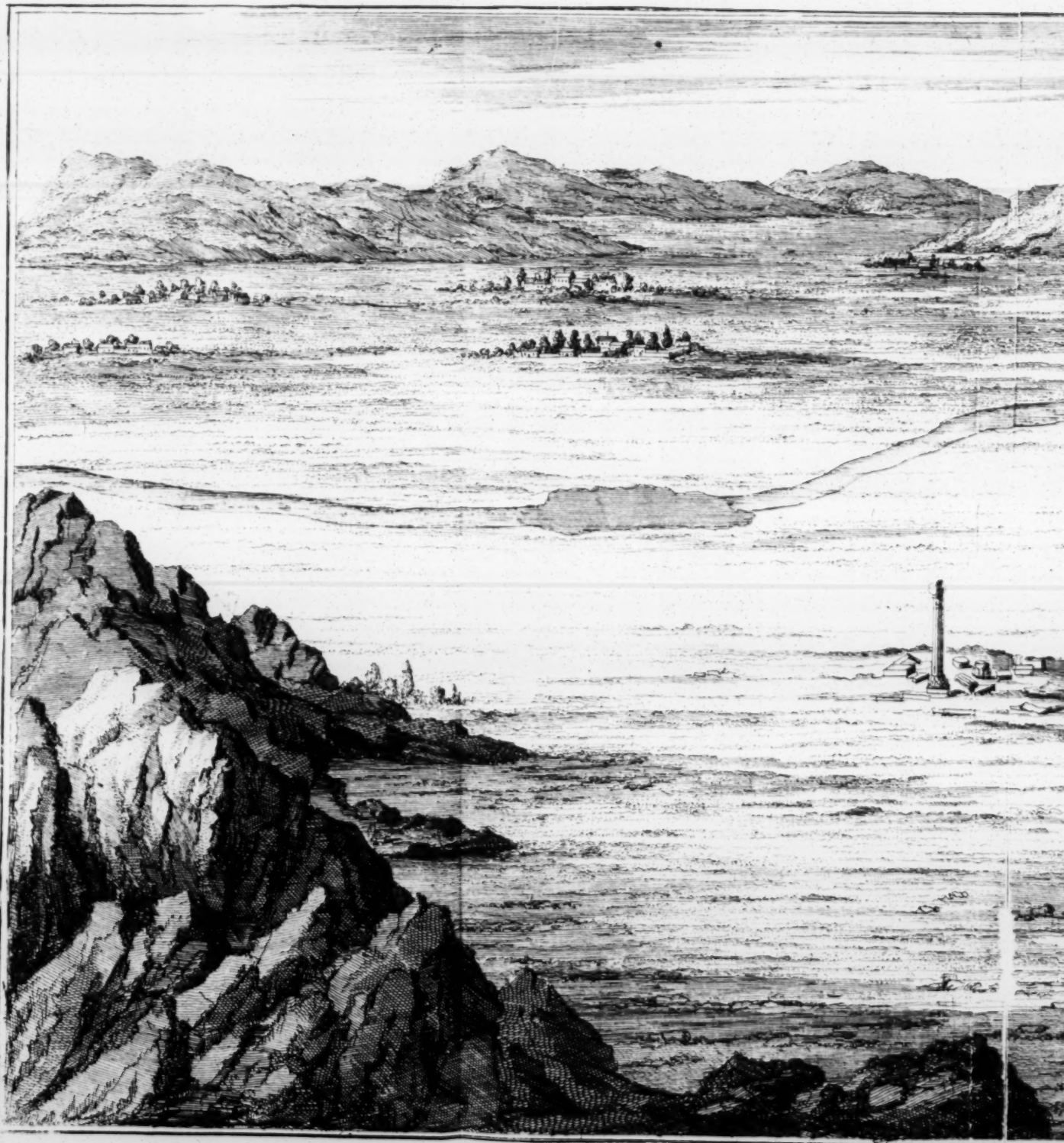
the two Beasts at the Head of the Grand Staircase 2. 2. the Pilasters in Which are the

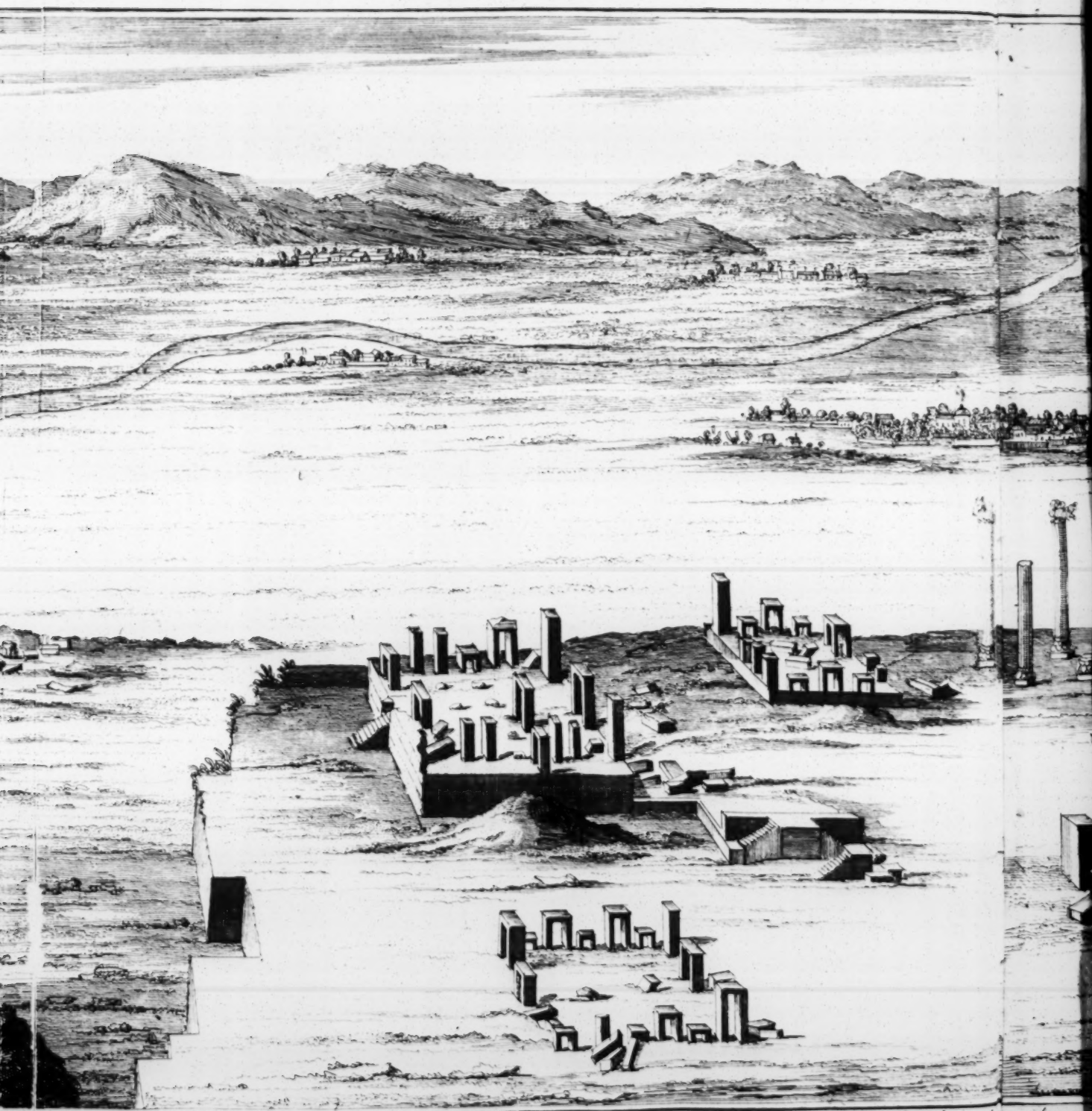


Figured Beasts fronting the Hill 3 & 4 the Tombs of the Persian Kings. 5 the Grand Stair

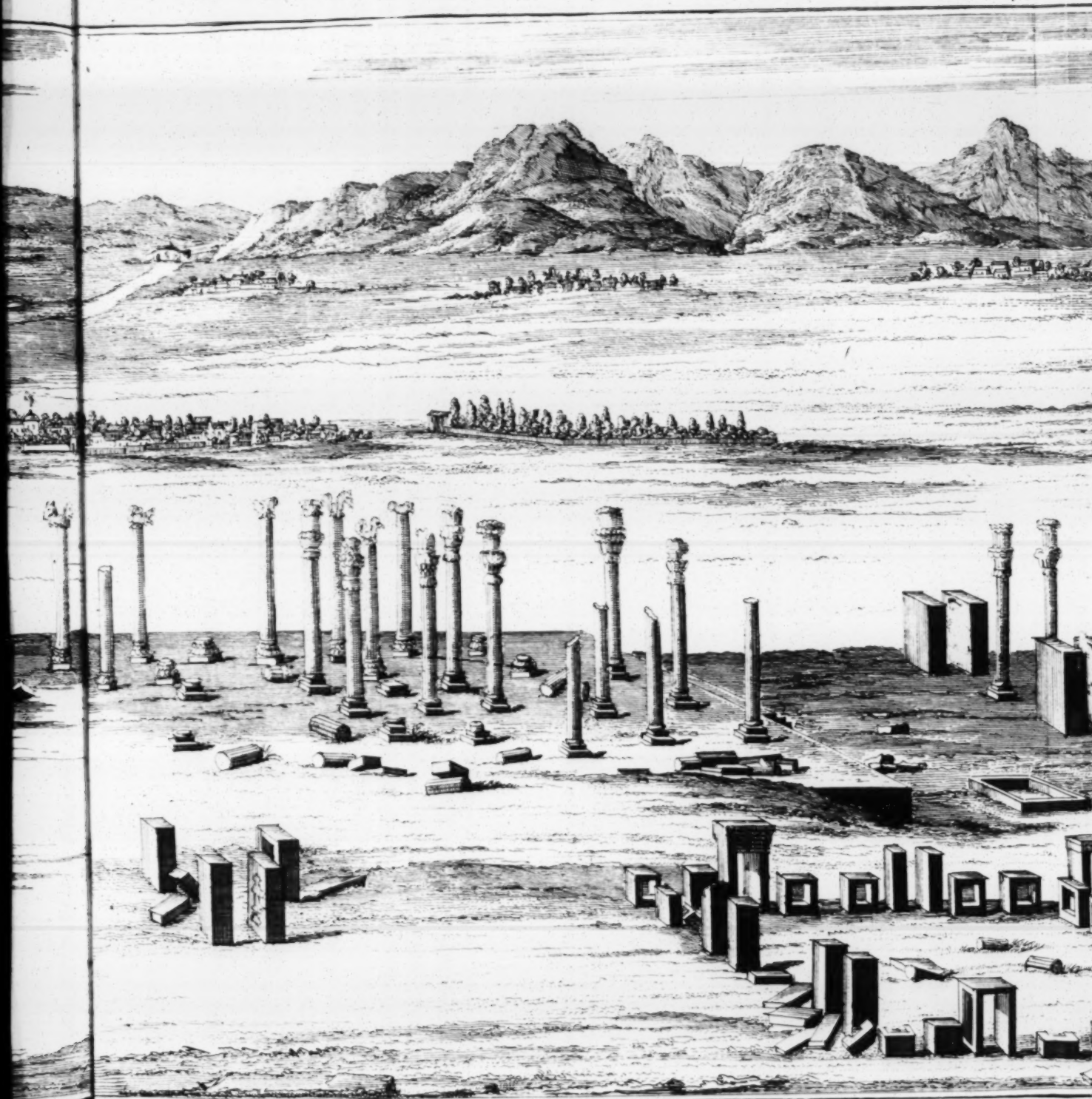


and Staircase. 6. Great and Small Pillars and P. Masters. Published according to Act of Parliament.

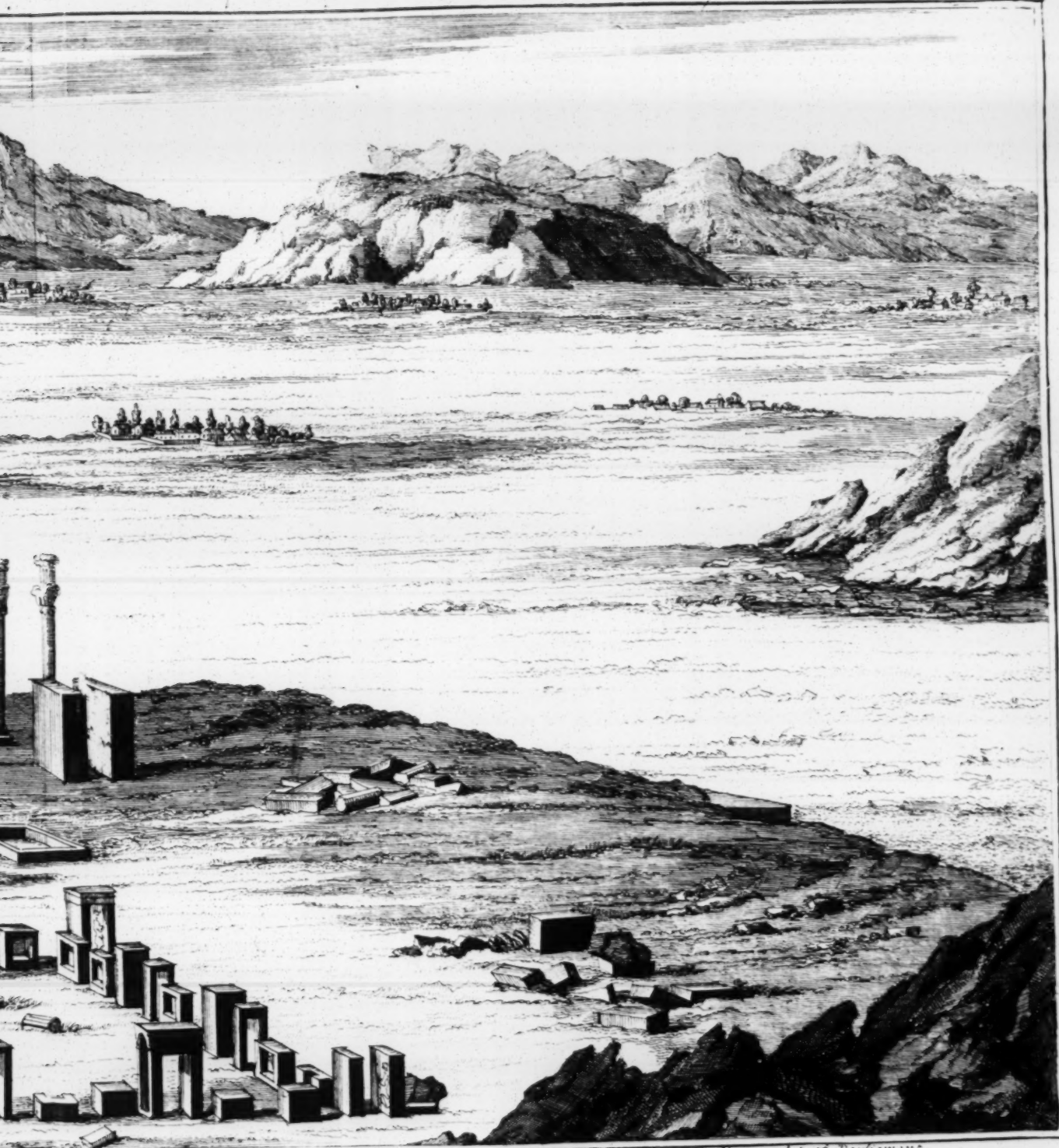


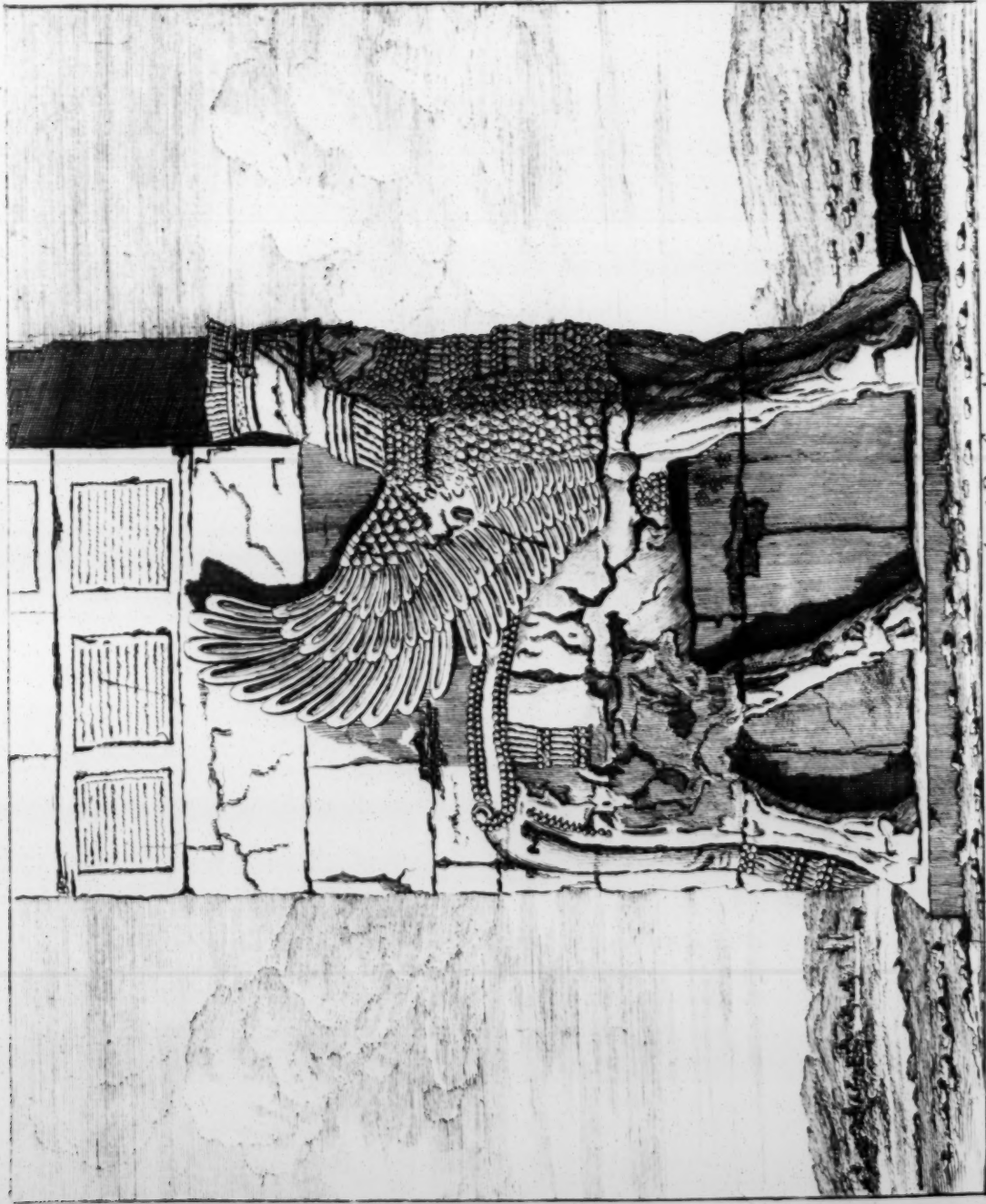


Another View of the Ruins of Persepolis with a view of the River Araxes



Seleucia with a view of the River Araxis.

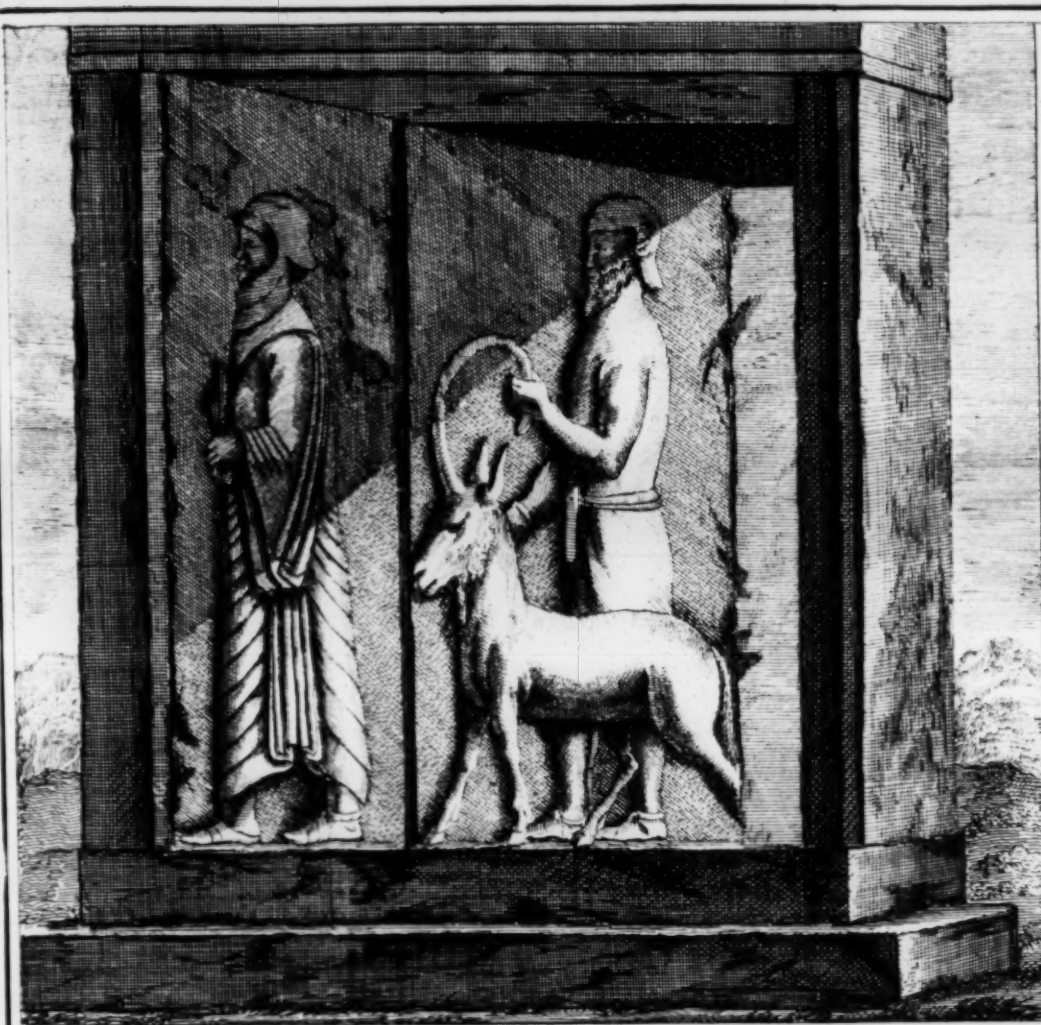




The Sphinx in the second Portal of Persepolis.



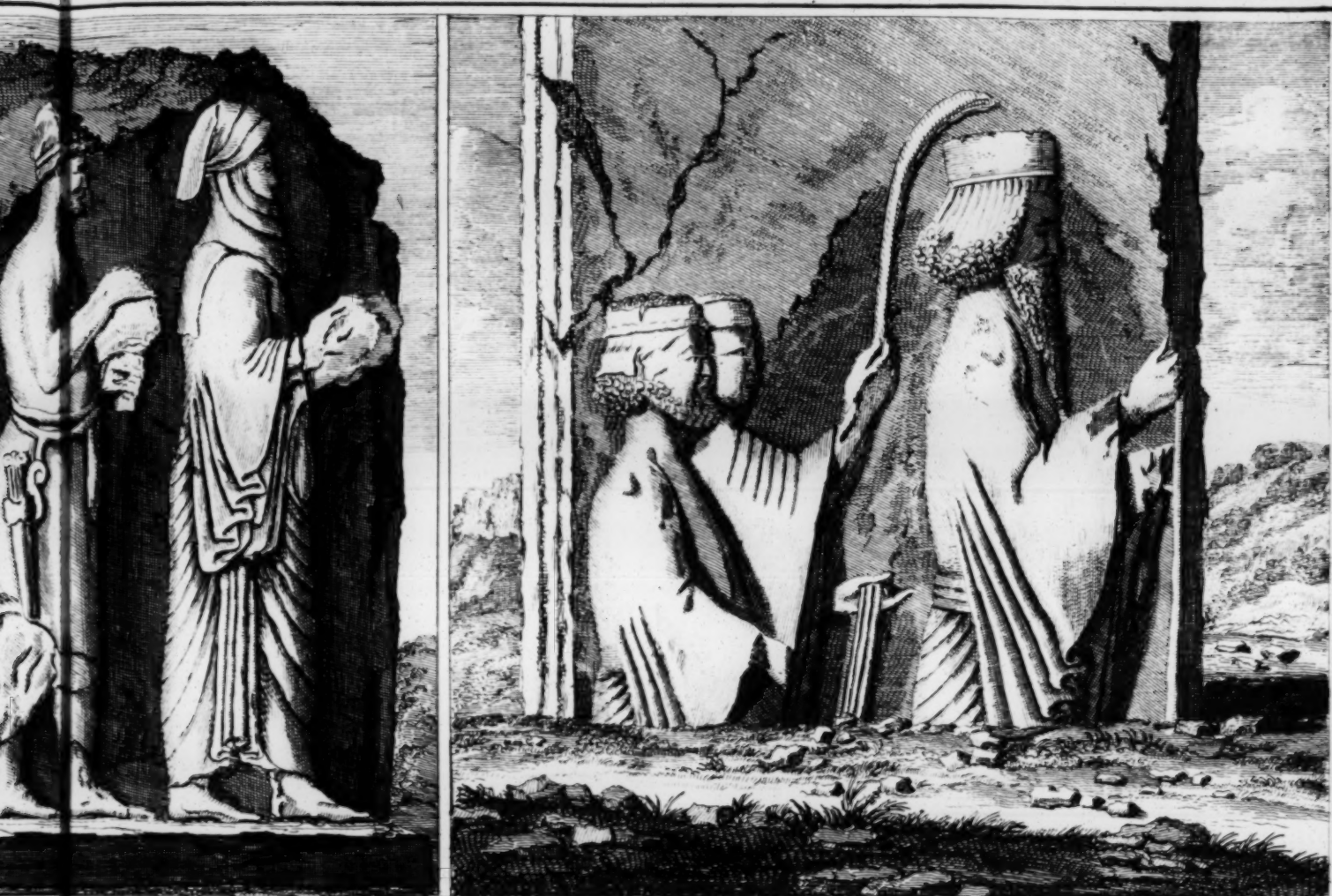
The Sphinx in the first Portal of Persepolis.



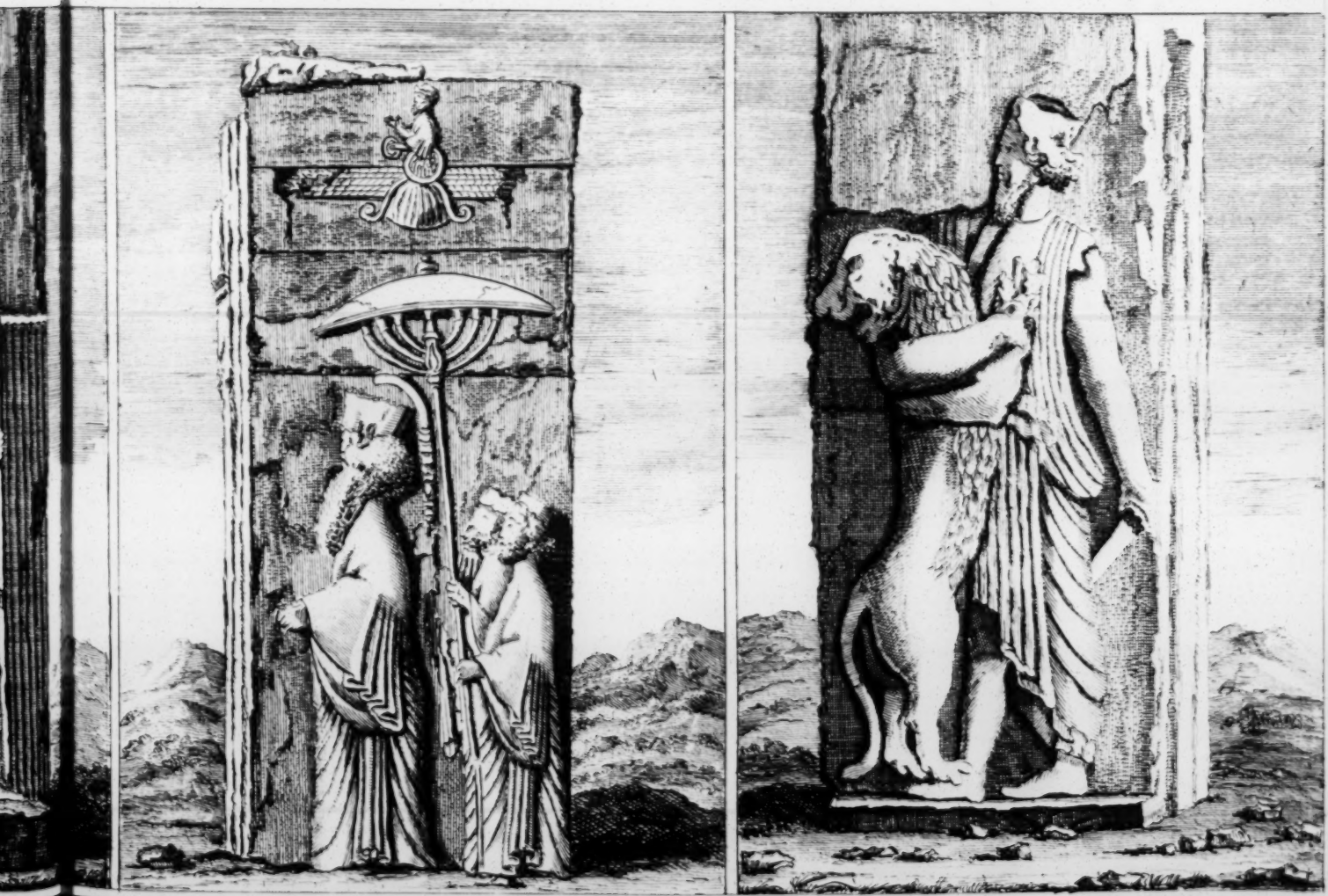
Different Pieces of the Plateia



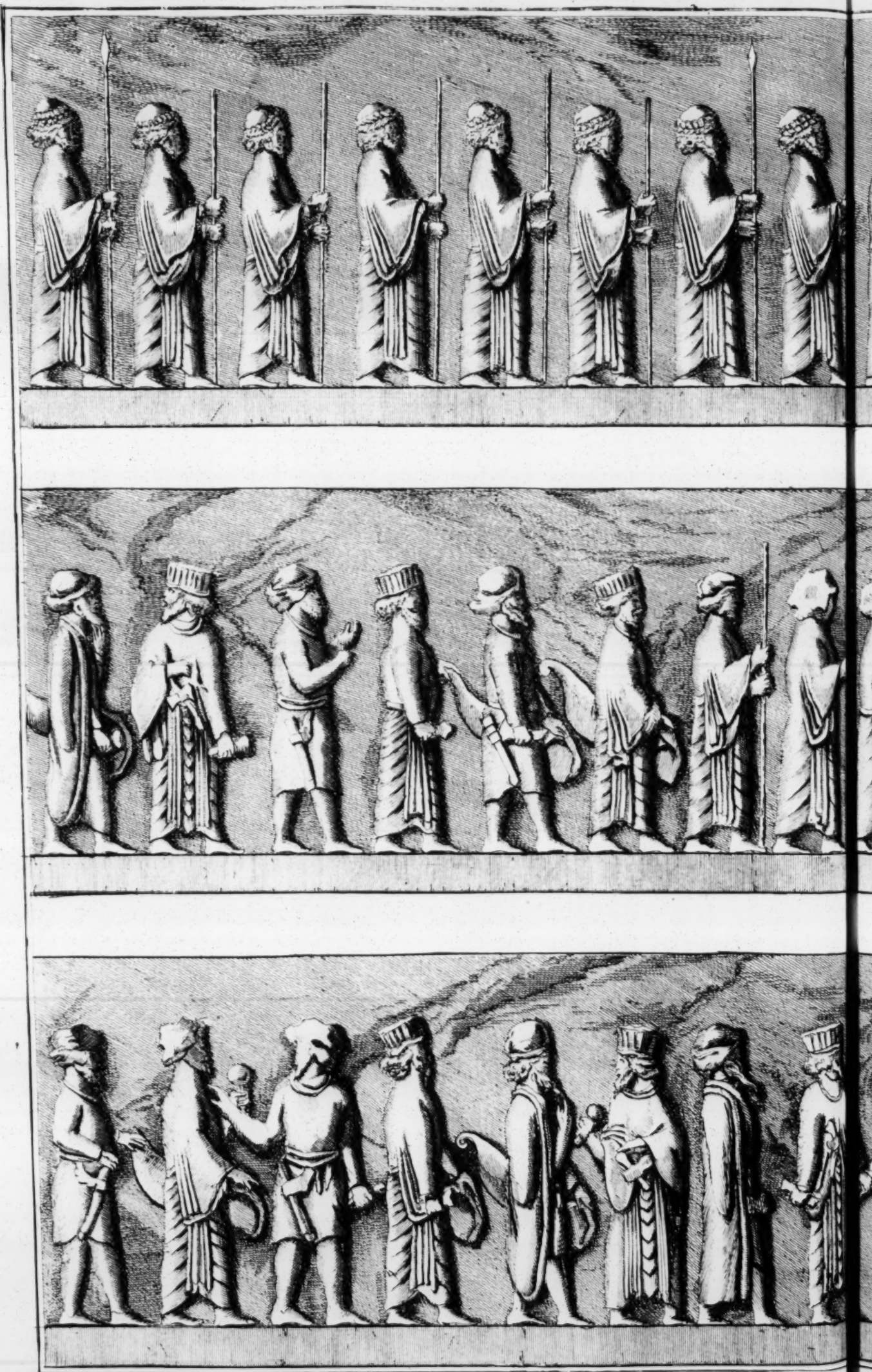
Other Pieces of



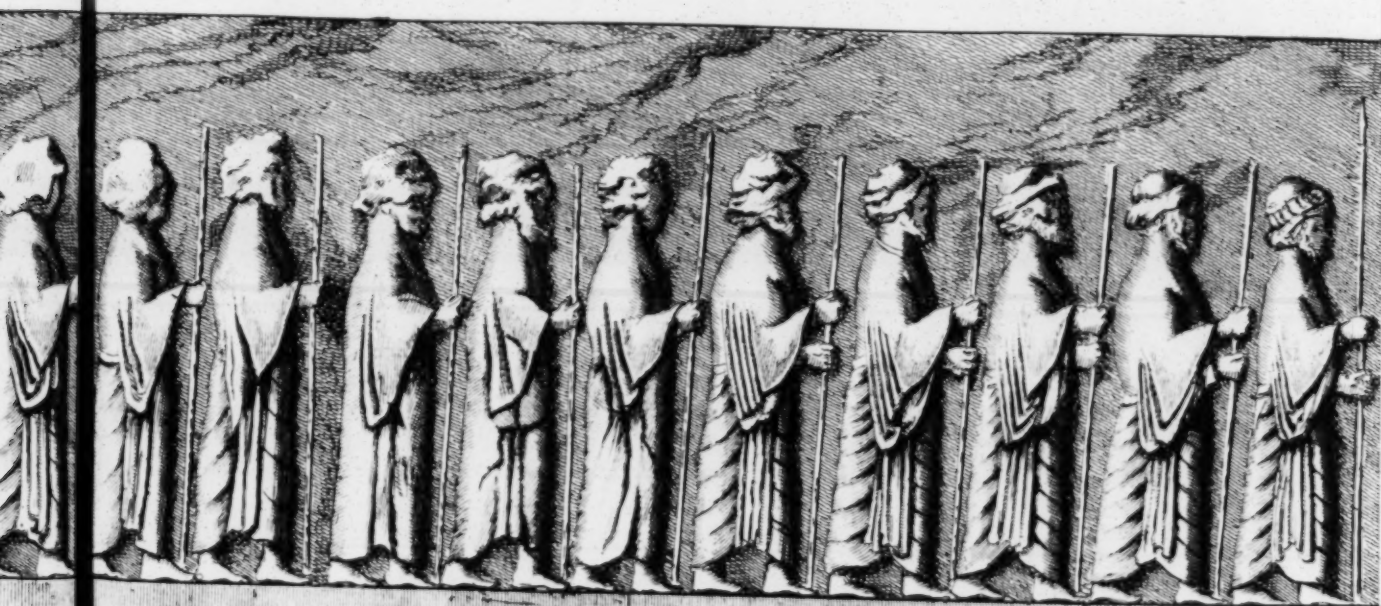
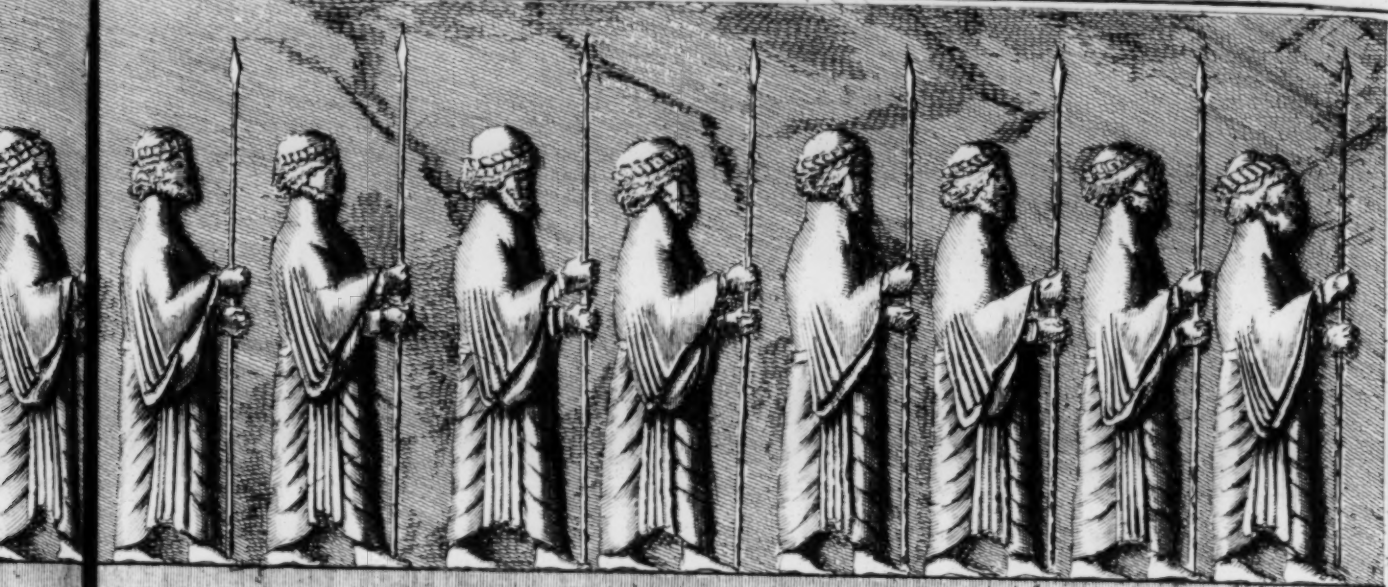
Plasters of Persepolis.

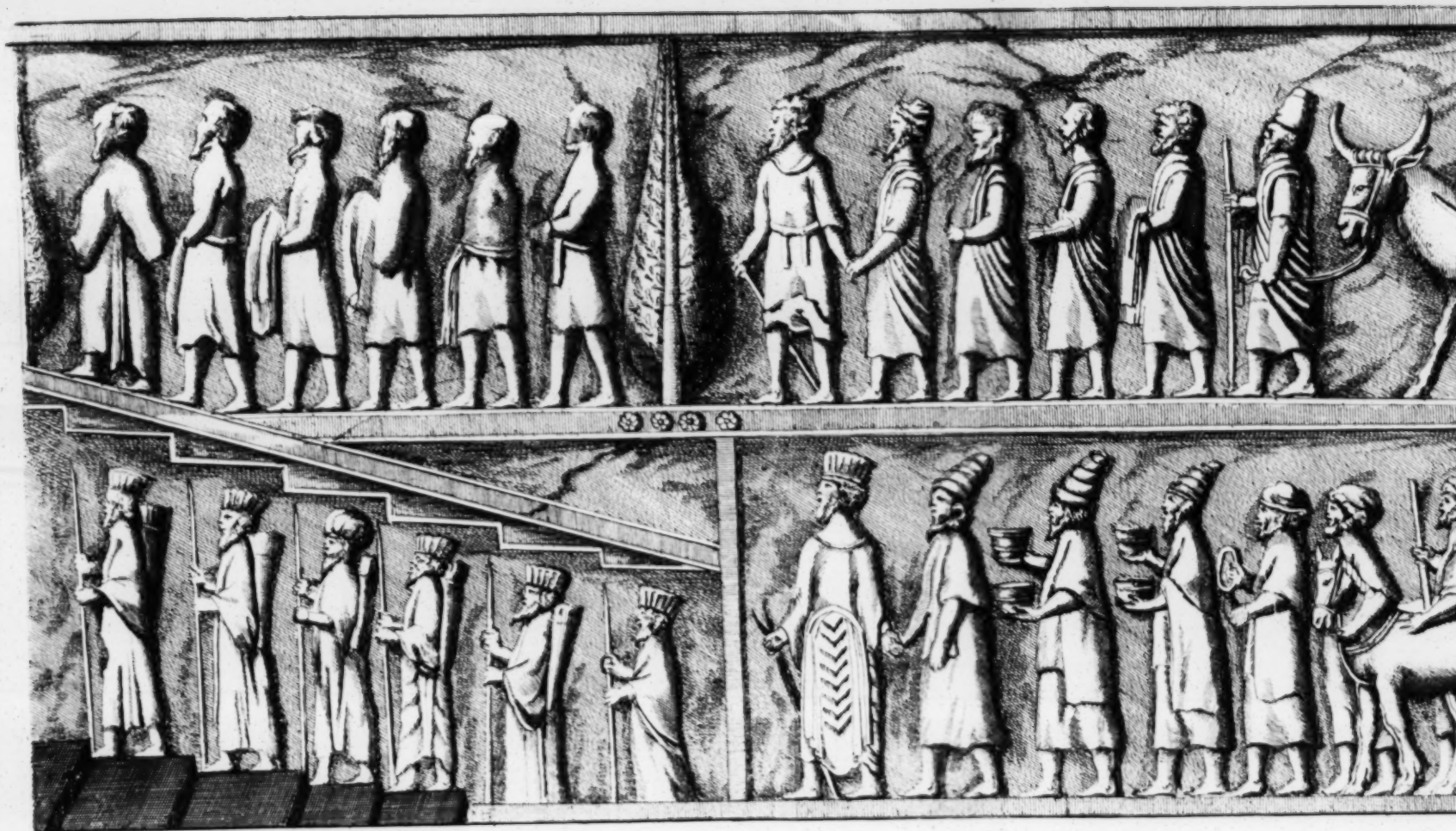


Plasters of the Pilasters.



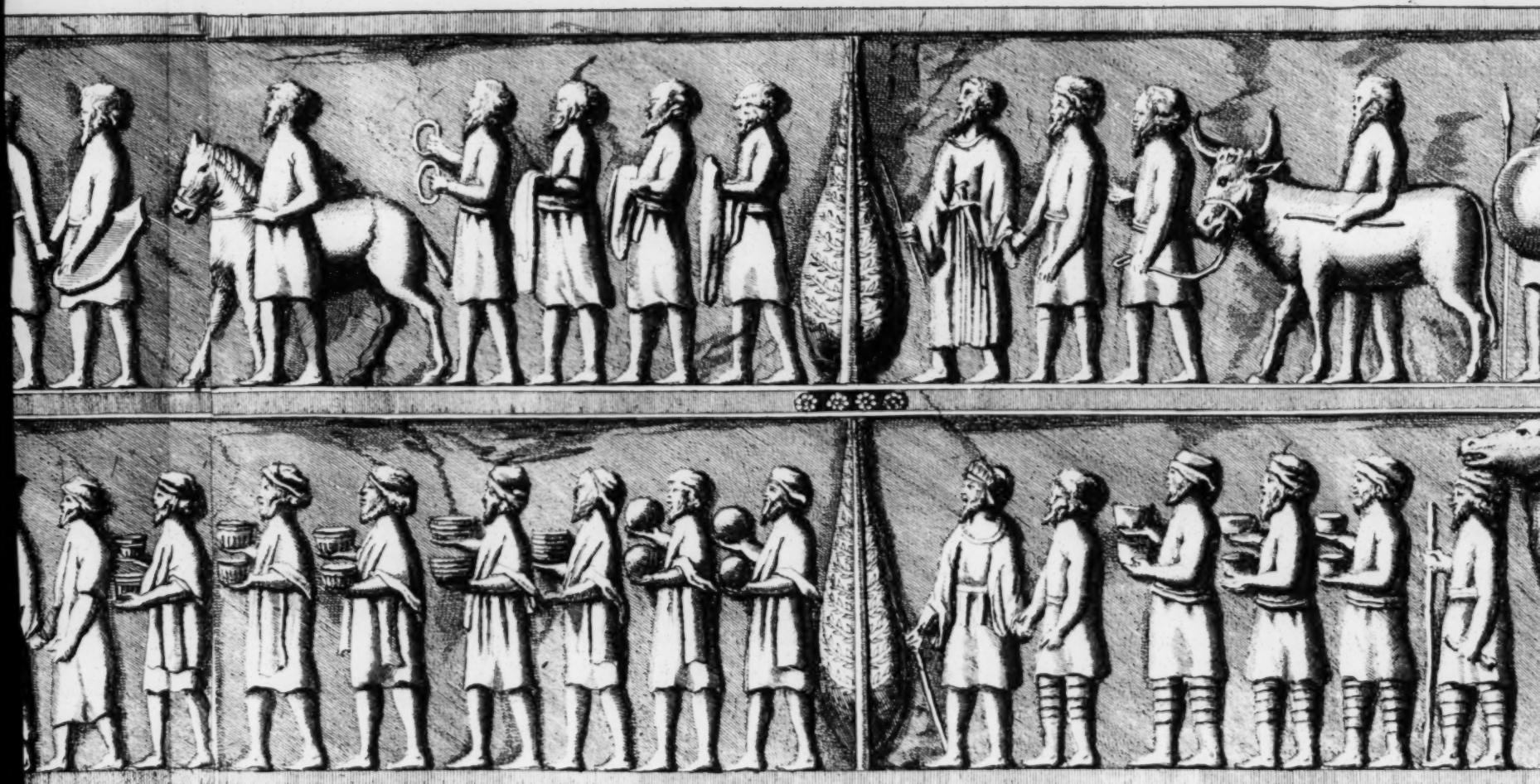
Figures upon the Windings of the Staircase



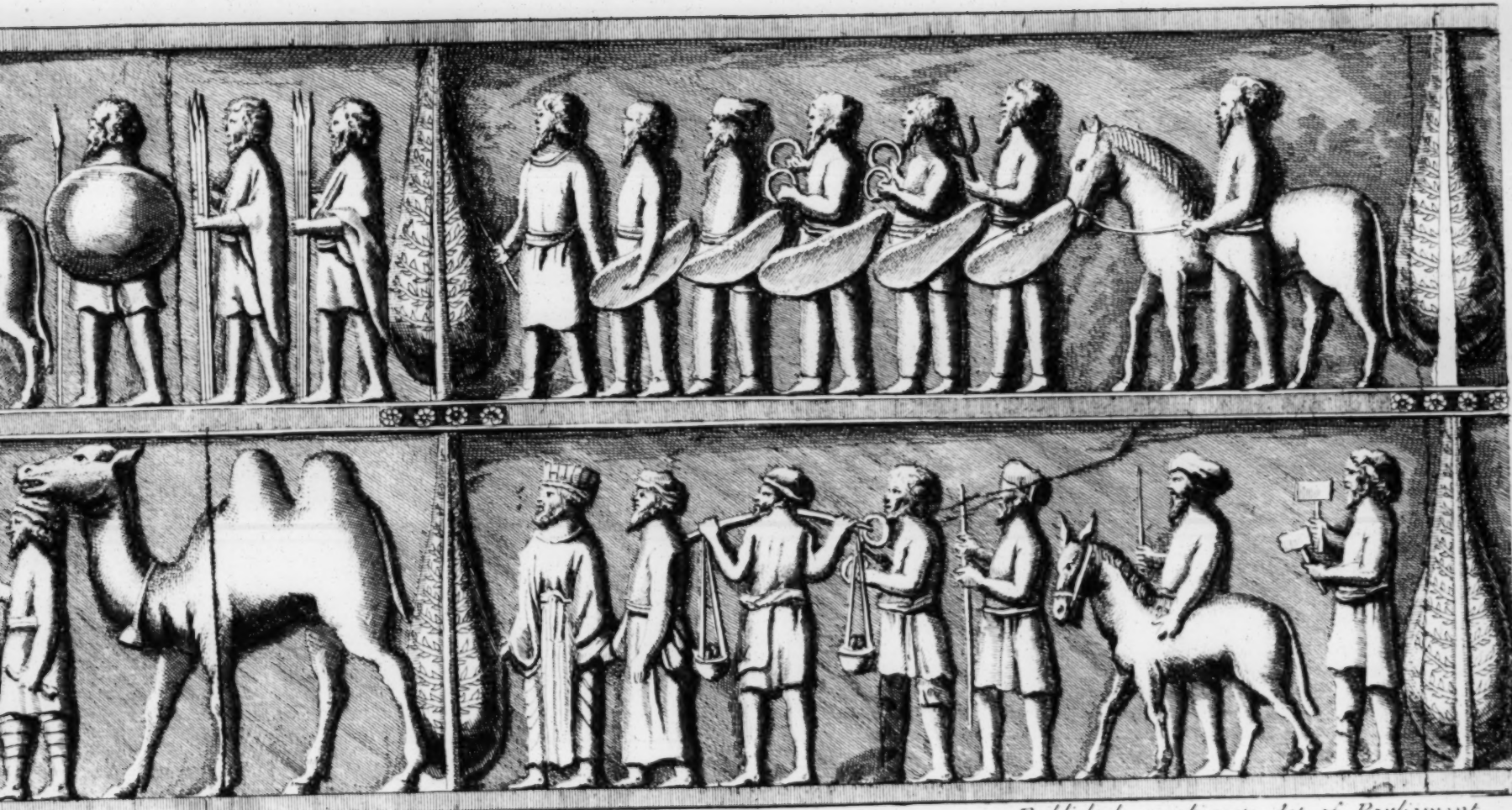


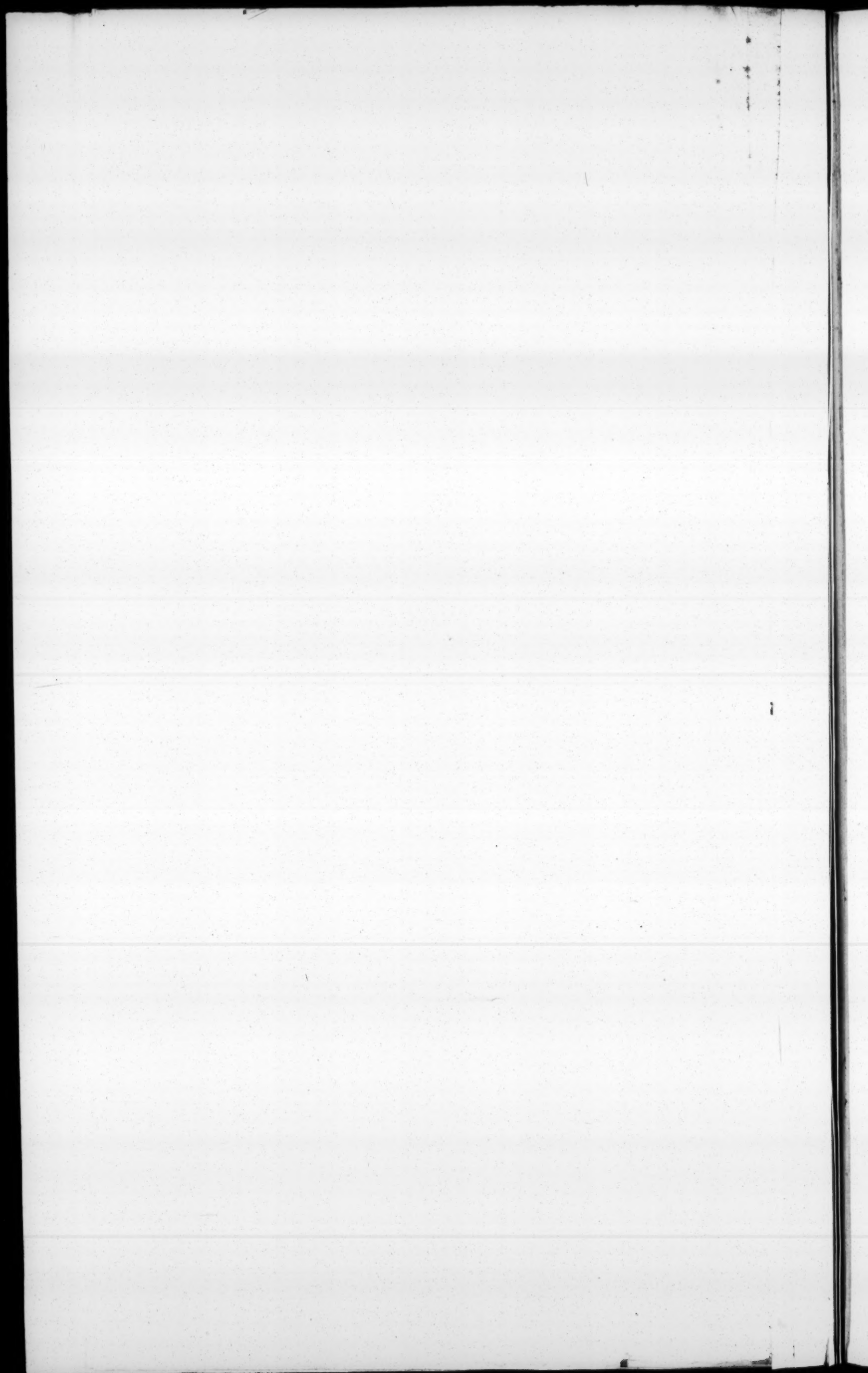


Figures upon the Windings of the Stair-Case, on the



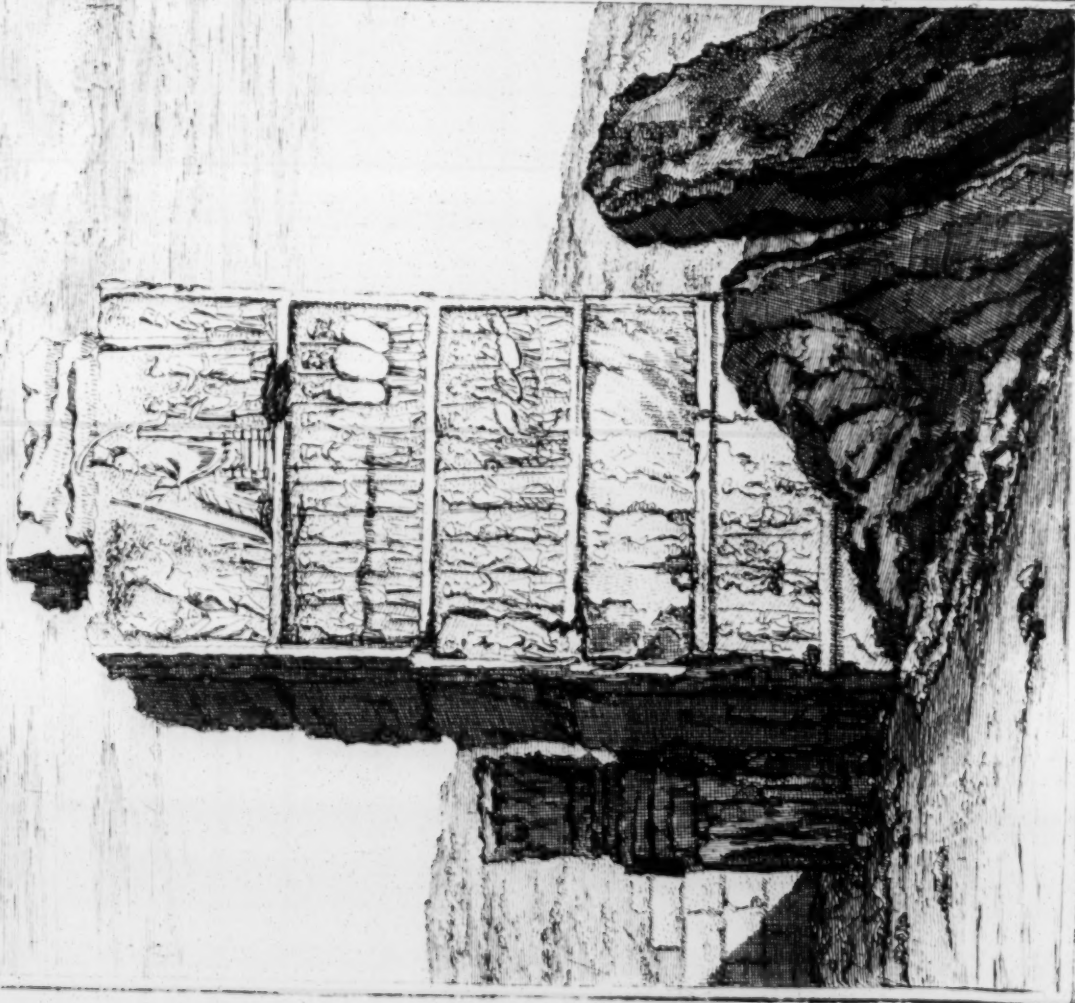
Cafe, on the West Side, in the Royal Palace of Persepolis.



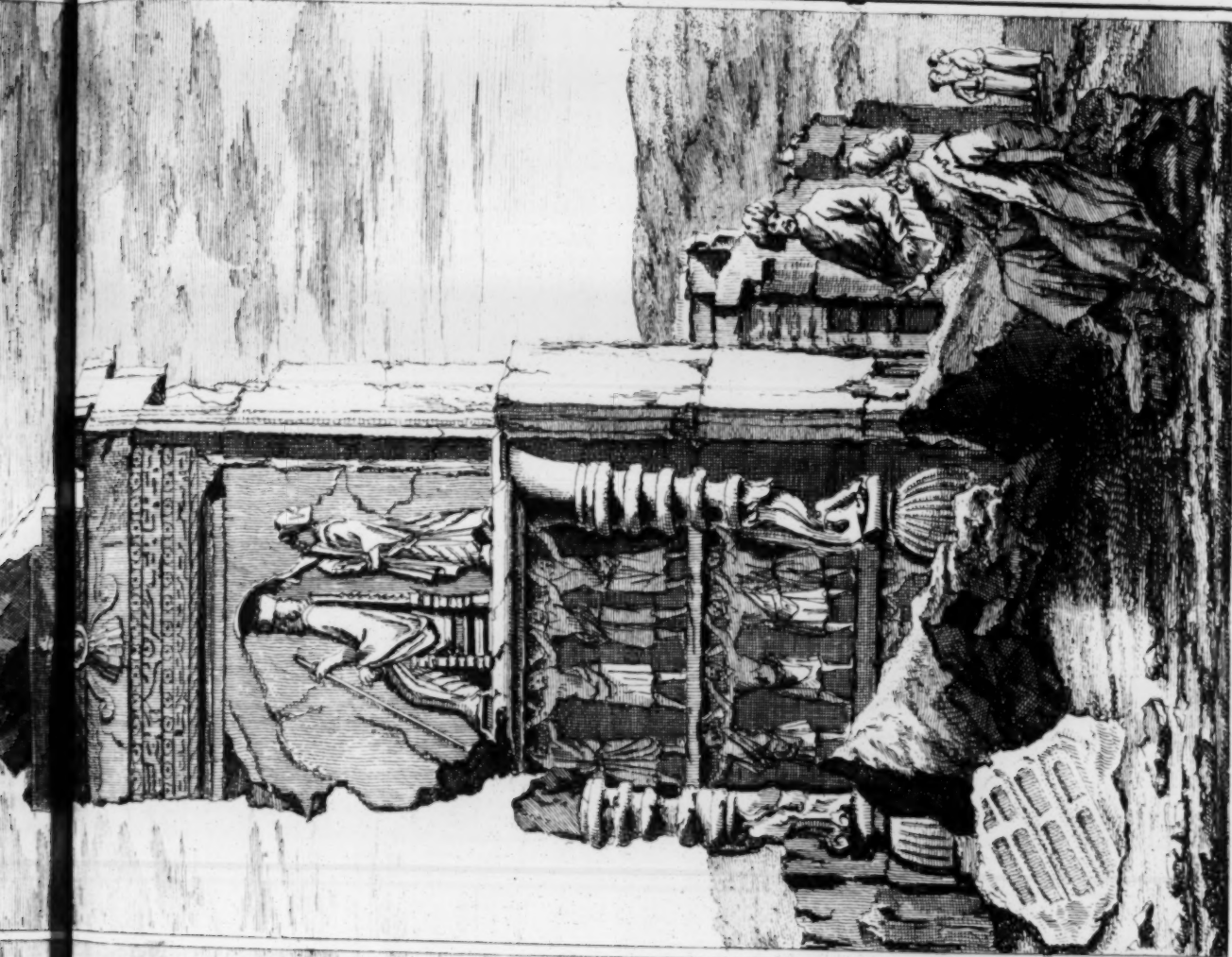




Hieroglyphics and Characters on the West Side of the Stair Case of Persepolis.



Attidaster of the Portal with a number of figures on it.



Part of a Pilaster.

Published according to Act of Parliament.

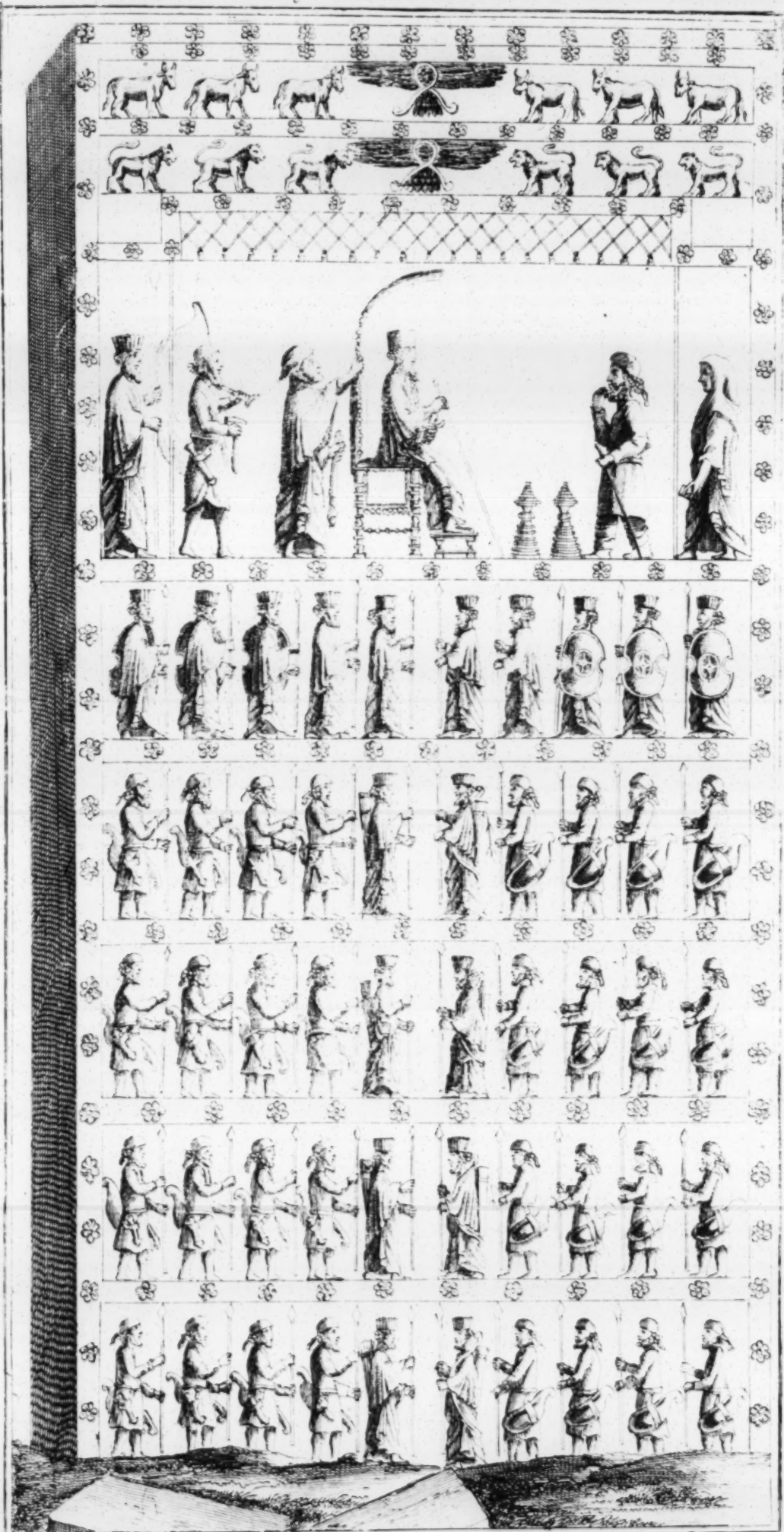
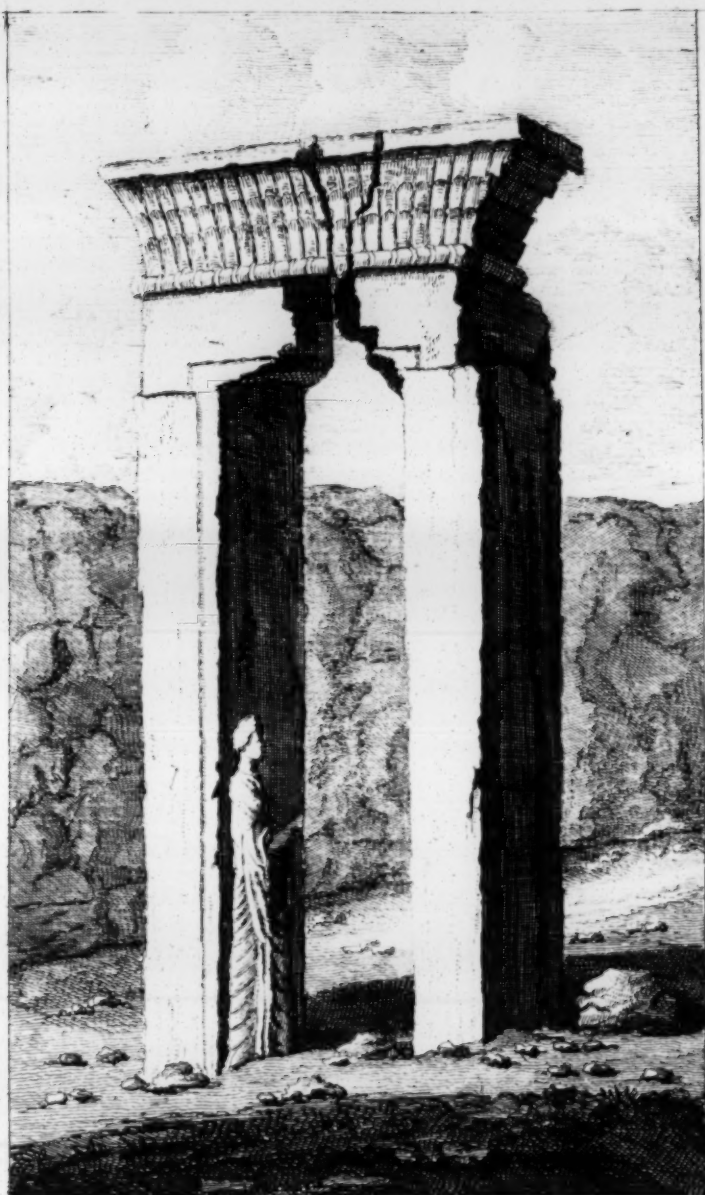
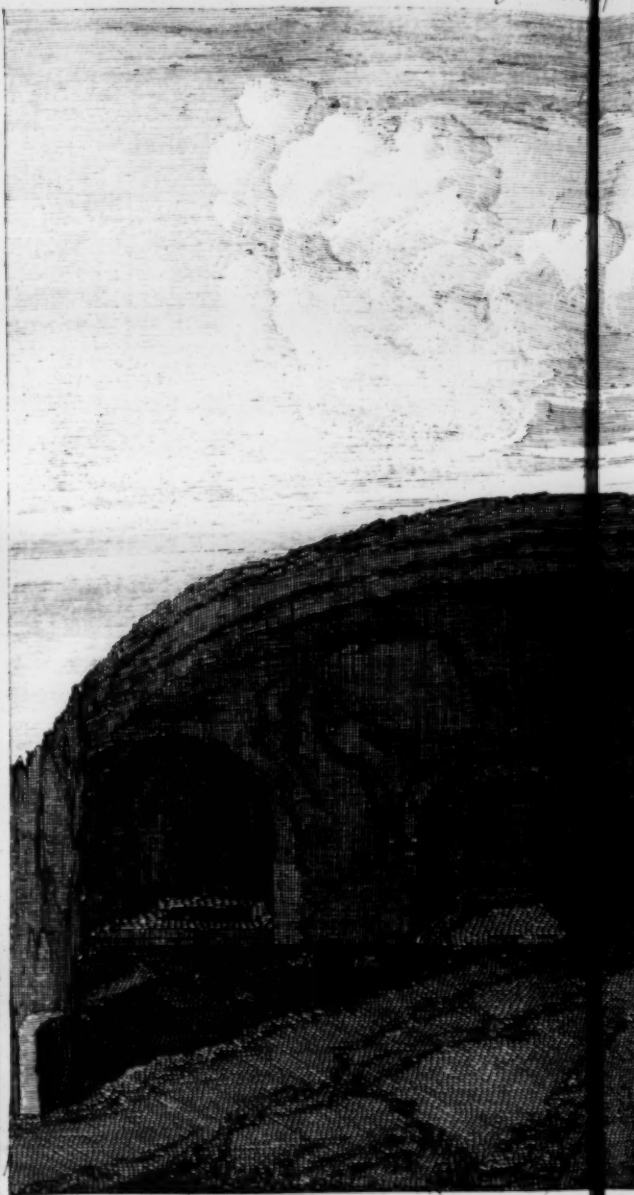


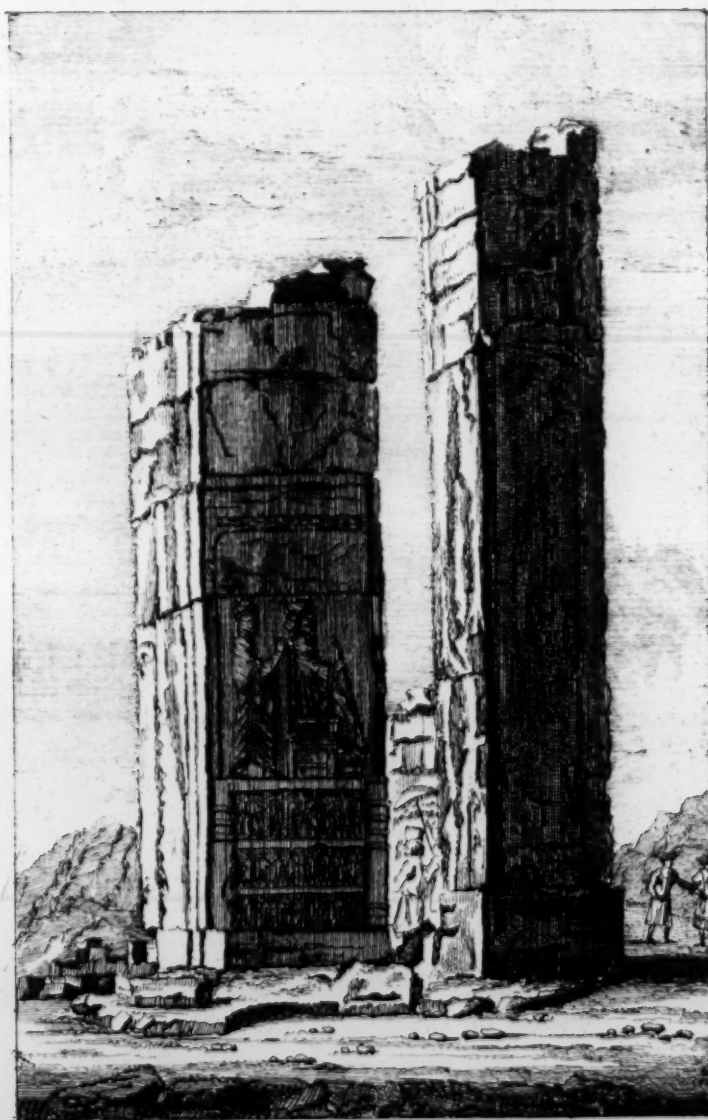
Figure on the Pilaster of a Portal. —



The remains of a Portal before the Lofty Edifice of Persepolis.



The Inside of a Tomb near Persepolis.



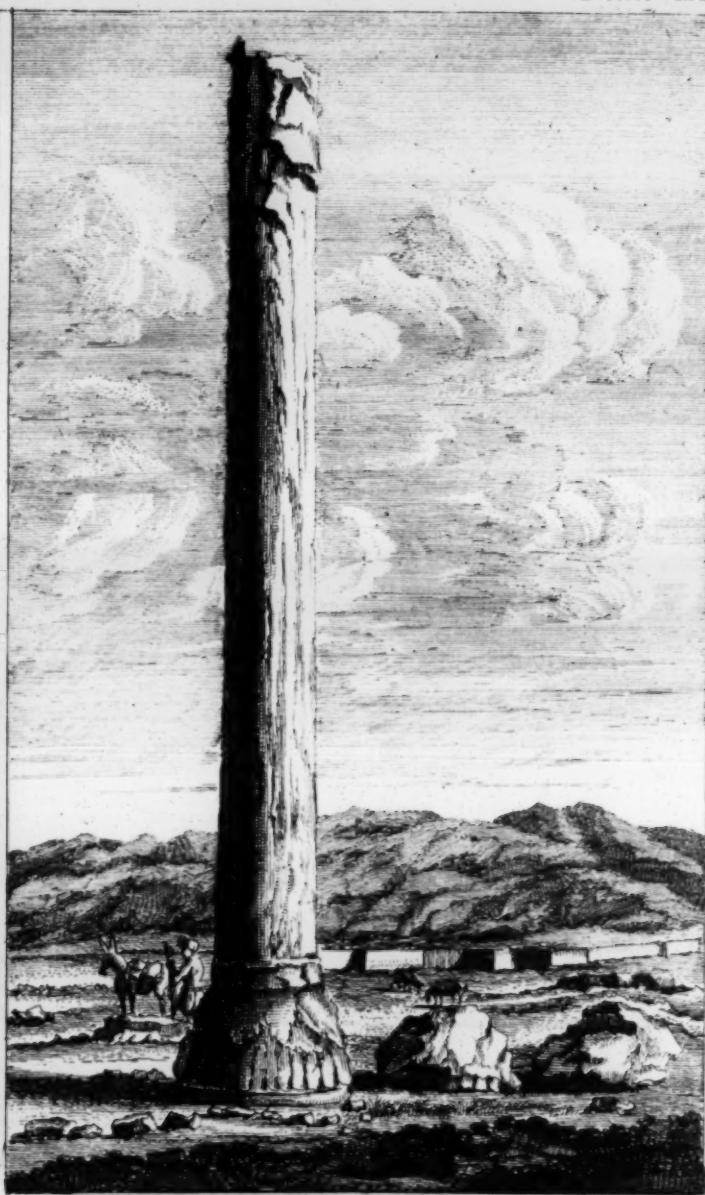
A Portal of Persepolis.



A Piece of the Side of a Building.



Persepolis, belonging to the Kings of Persia.



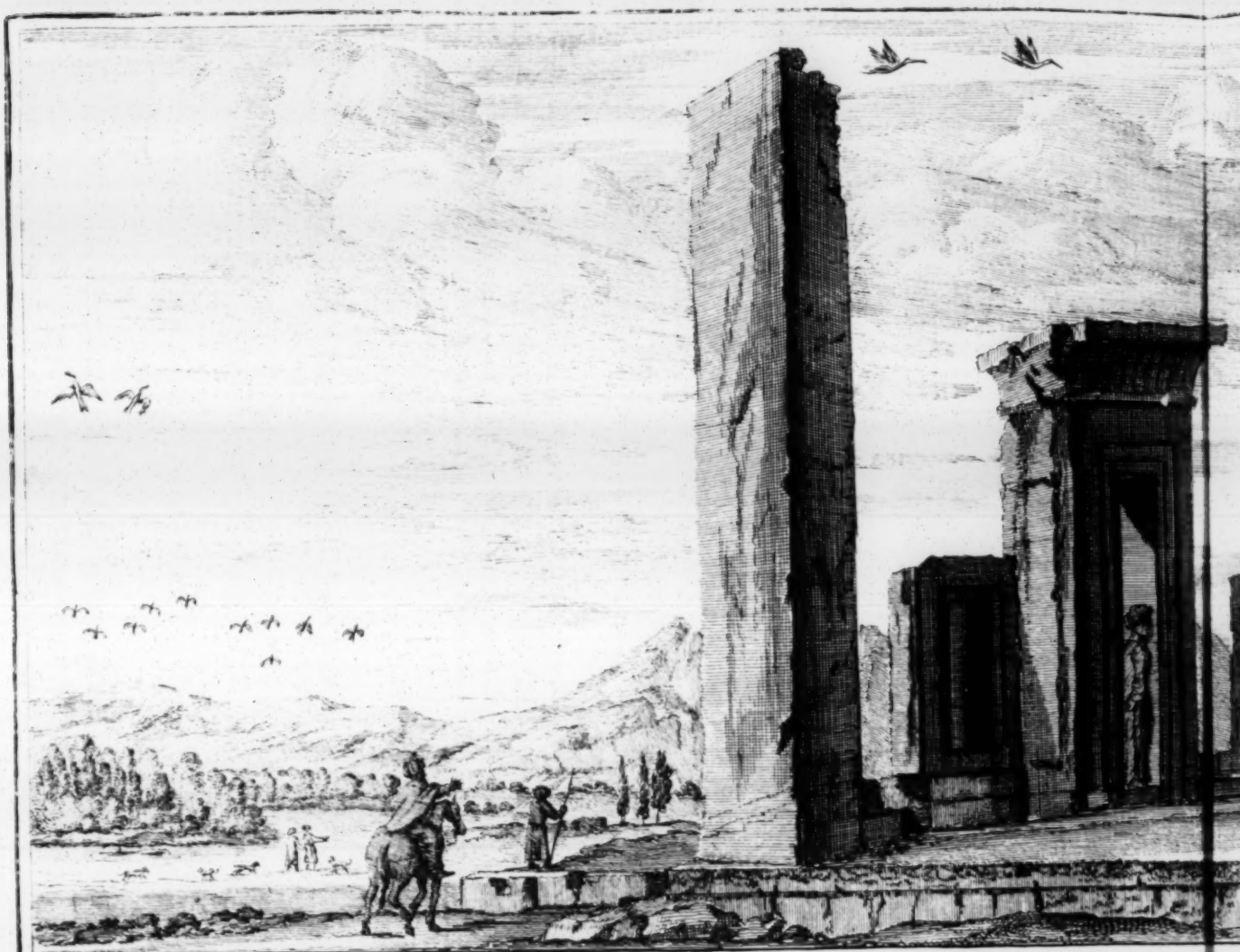
A Column before the Lofty Edifice of Persepolis.



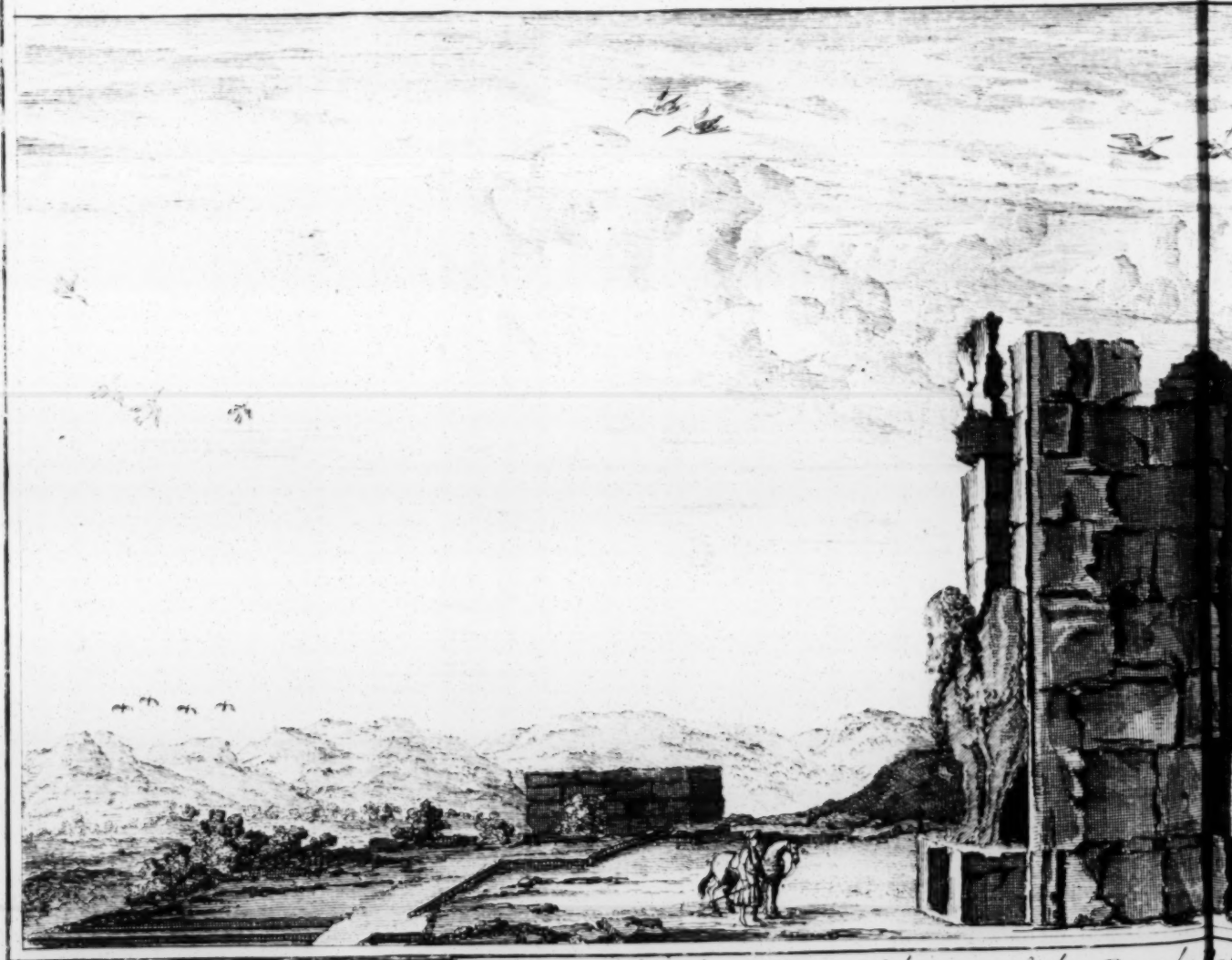
of a Window fill'd with Characters.



A Portal of Persepolis.



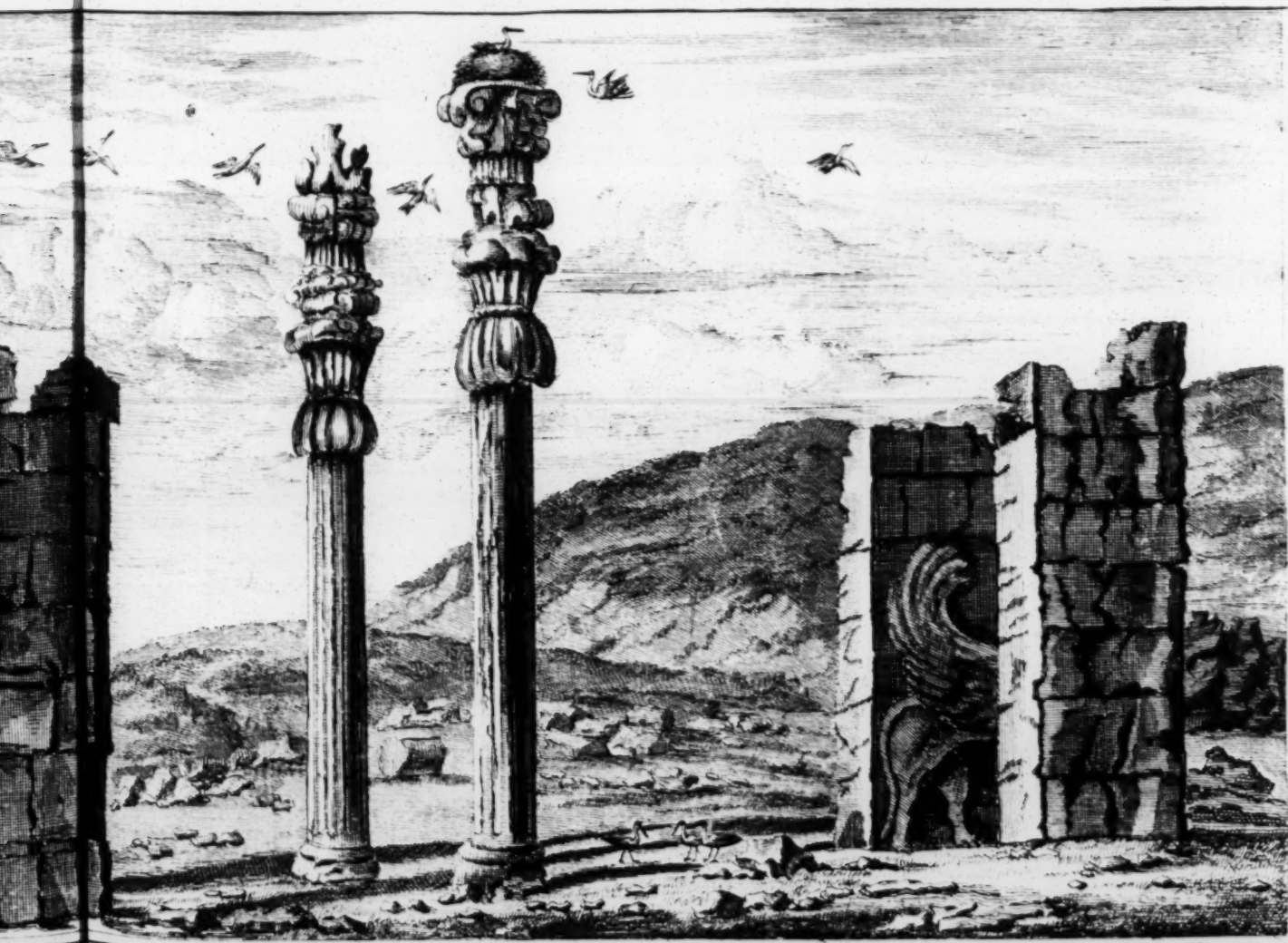
Portals on the West Side of the Royal Palace



The Remains of two Portals and two Columns of the Royal Palace



Royal Palace of Persepolis.



Royal Palace of Persepolis.

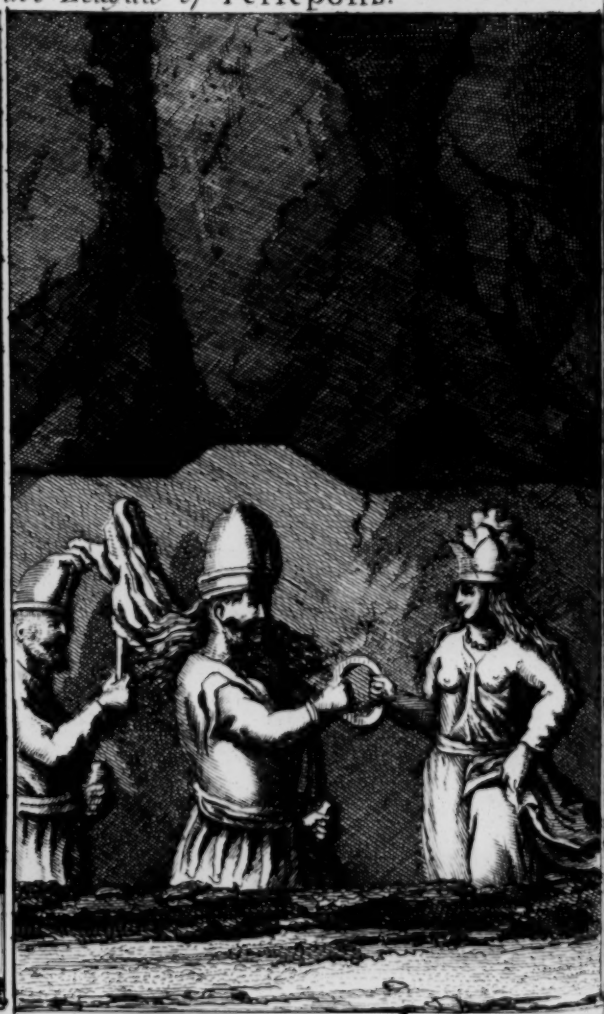
Published according to Act of Parliament



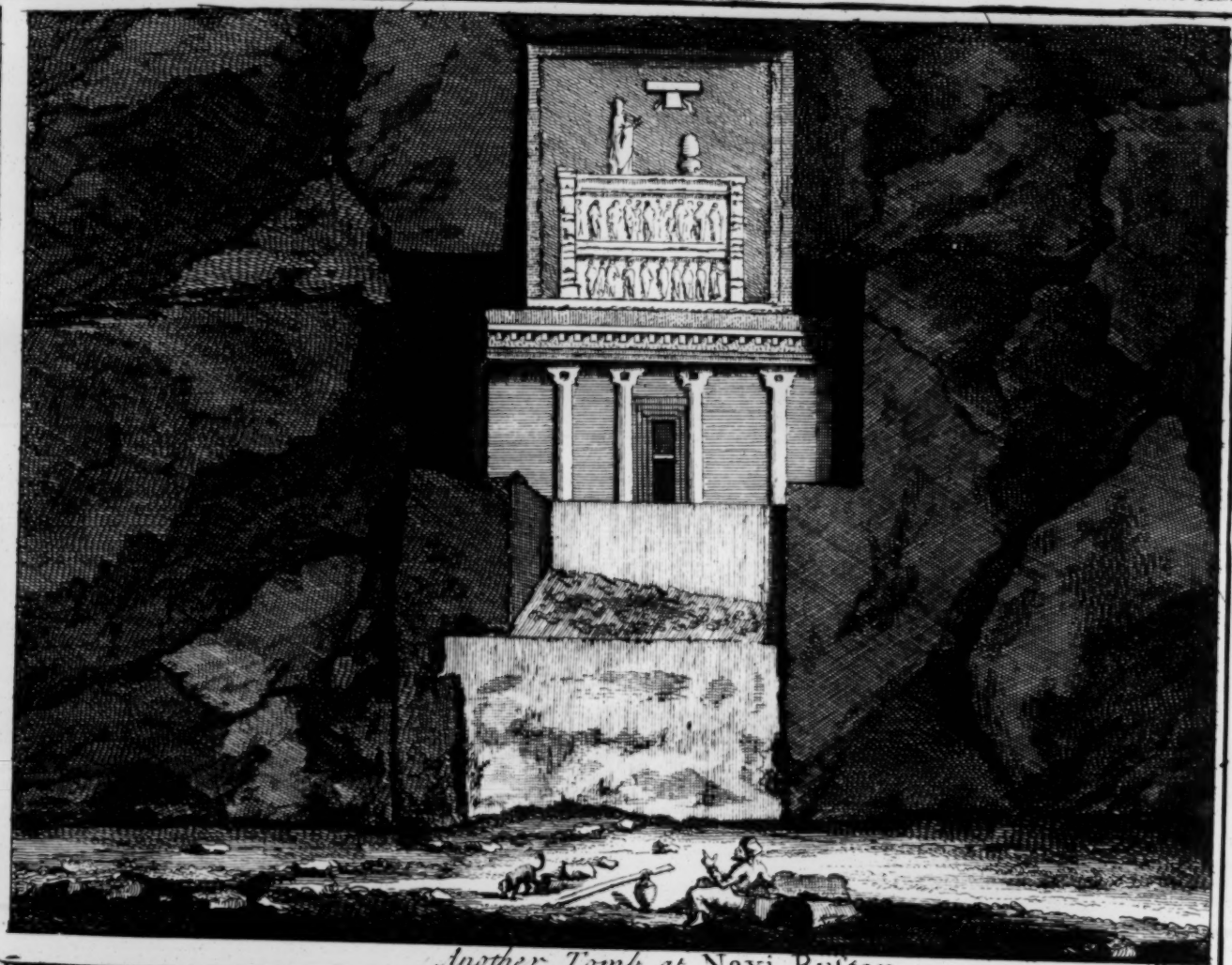
Tombs at Naxi Rustan within two Leagues of Persepolis.



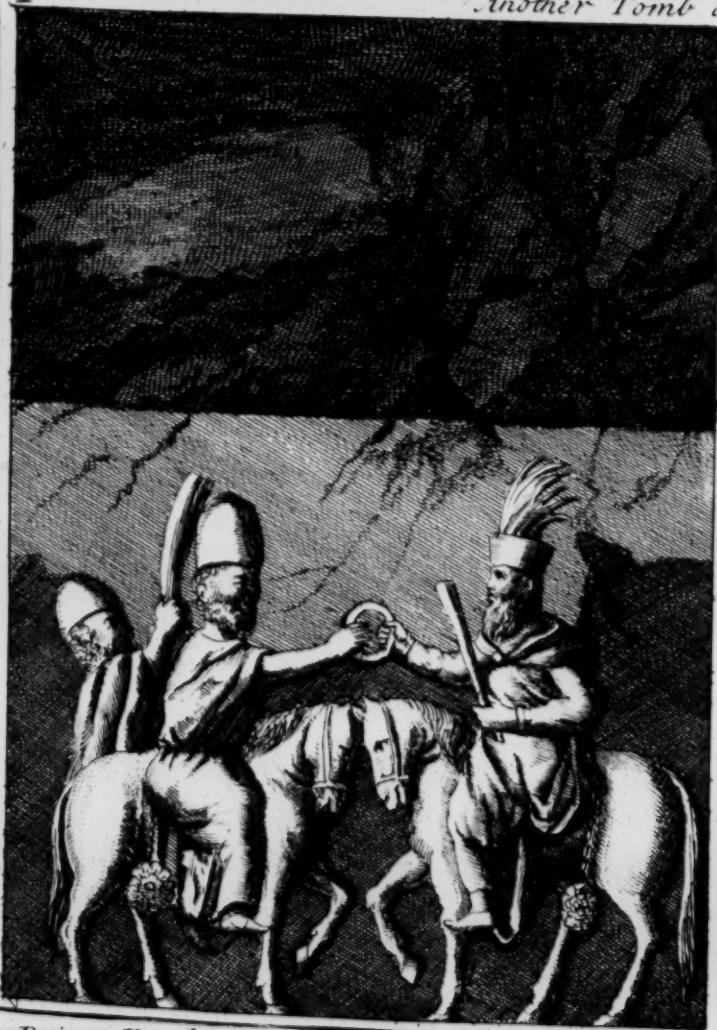
Figures between the above Tombs hewn out of a Rock.



Figures half buried. Dias.



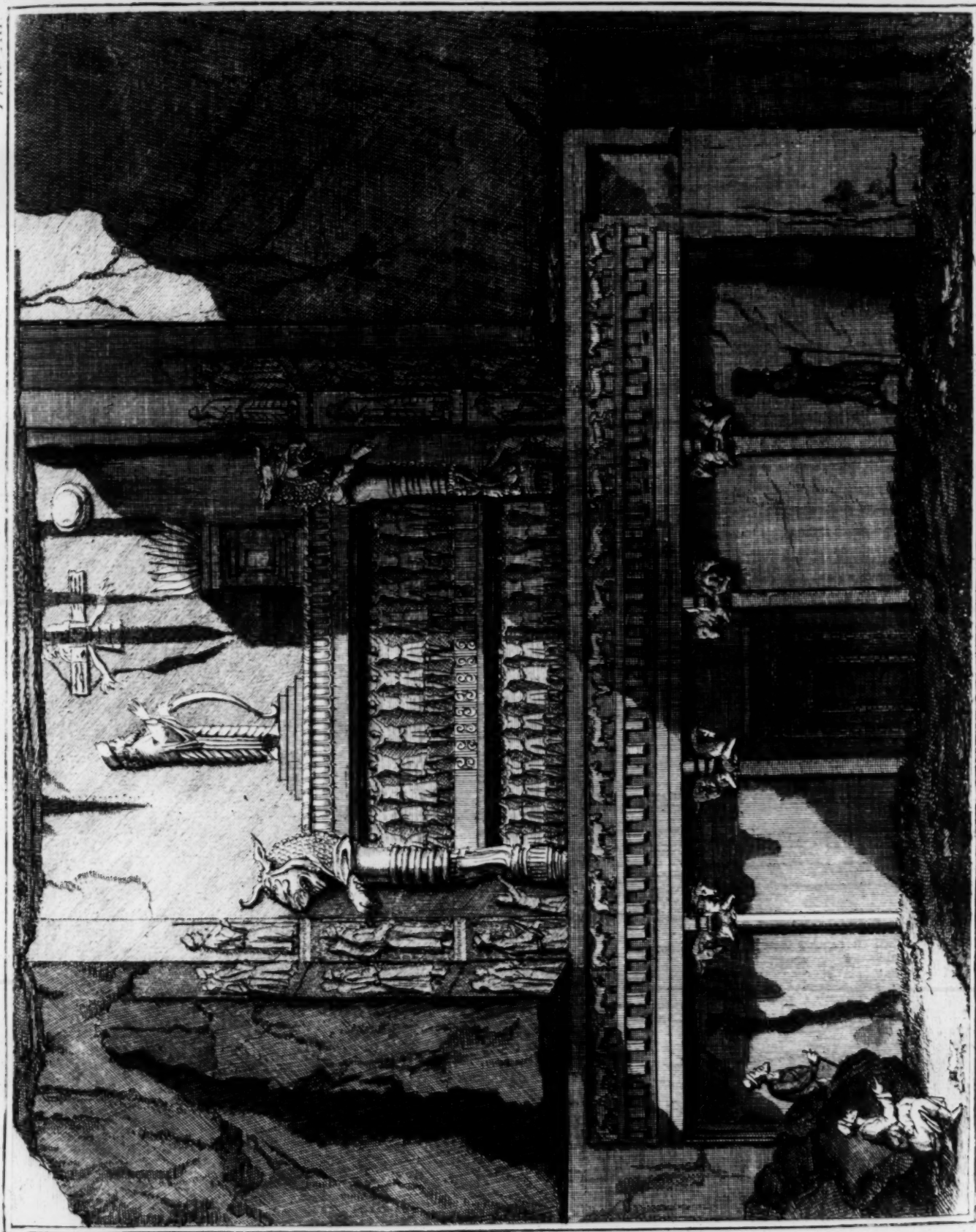
Another Tomb at Naxi Rustan.



Prince Rustan & another on Horseback.

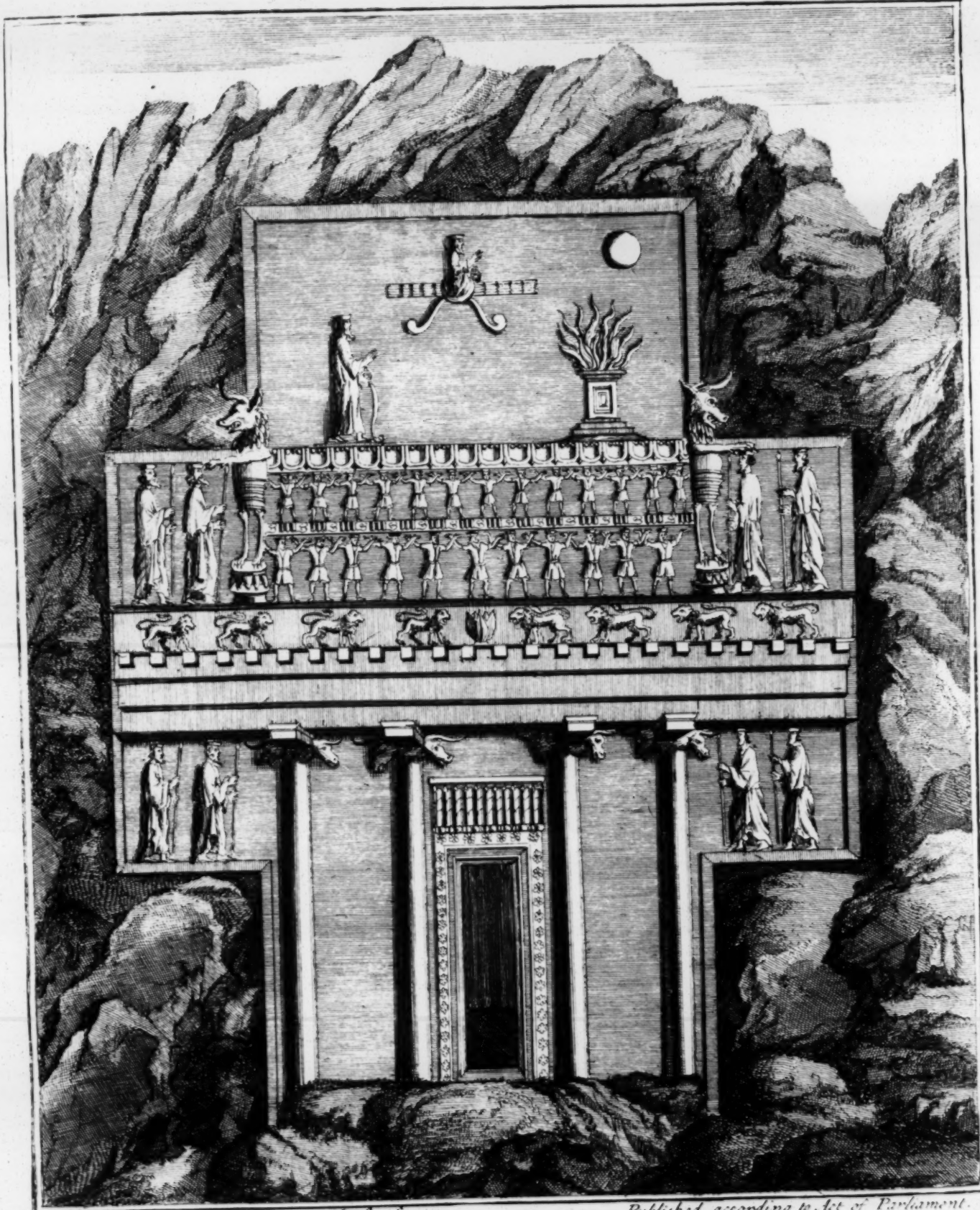


Two Small Square Edifices near the Tombs.



Published according to Act of Parliament.

A Tomb of the Kings of Persia near Persepolis. Taken out of a Rock.



The Tomb of Darius, Son of Hystaspes.

Published according to Act of Parliament.



